Evangelical Christendom

"Unless Godly Zeal Burns in Christendom"

Nov.-Dec., 1931

Protestant Reunion: A National Call

THE World's Evangelical Alliance has a long record of faithful witness to Evangelical and Protestant Truth. It exists to express and to manifest the true unity of the one Church, which is "the blessed company of all faithful people dispersed throughout all the world." Its great aim, never obscured, is to bring into one great alliance or union those who share the common heritage of the Gospel of Christ, and hold as their birthright the Evangelical Truths contained in the New Testament. At the root of Evangelical and Protestant Christianity lies the doctrine that Salvation depends on personal appropriation by faith of the Atoning work of our Lord Jesus Christ, Who loved us, and gave Himself for us. It proclaims Salvation by Grace, and maintains that "by faith we are saved," and through faith all who believe are in living union with the Saviour and with each other. It is not to be called in question that the most devoted Missionary workers in the Foreign Field, and at home, are directly under the influence of this New Testament conception of Christianity. This influence, obscured before the Reformation, was a direct product of that great movement of God. The Evangelical Revival of the Eighteenth Century reinforced it and re-charged our National Church, the Nonconformist Churches, and saved England from Revolution, leaving its deep mark upon our National institutions, and creating new spiritual organisations, which are with us to-day as a bulwark of Protestant unity in the best and widest meaning of the term.

The Nation as a whole is passing through a crisis. The place and power of Prayer on such occasions has again been demonstrated by the Day of Prayer for the Nation which took place at the Central Hall, Westminster, on October 26th. We express the hope that the manifest response to the petitions offered on that Day may find enlargement and reinforcement through the still wider service of intercession to which our people are called on Sunday, January 3rd, the Day of National Prayer appointed by the Archbishops in co-operation with the Free Churches, and which is also the opening day of the Universal Week of Prayer. Let it be remembered that "Prayer is not an idle exercise, it reinforces the command of God." God has so ordained it that through Prayer "we have a share with Him in His enterprise, in His service, in His sacrifice." Perhaps the briefest and most forcible petition on that Day might be, "Lord God of Hosts, be with us yet, lest we forget, lest we forget," for all true and prevailing Prayer must take into account the plans and purposes of God, for the Church as for the world, and these are unchangeably based upon the sole authority and sufficiency of His Word and the Revelation it contains of the Gospel concerning Jesus Christ. The terms Evangelical and Protestant are essential features of that Gospel, the one can only rightly be employed by those who adhere to the Evangel itself; it is not a party designation, the other, as is often alleged, is not a series of barren negations, it justifies in the presence of error, and from the standpoint of a burning experience, the protest *for* "the faith once delivered unto the saints." Luther himself made use of his protest "Here stand I; I can no other, so help me God," because he was protesting a great conviction of positive truth and faith. Protestantism to-day has to be brought under

the same mastery and repeat the same allegiance if it is to save its name, and remain the bulwark against Sacerdotal error, whether found in the Church of Rome, the National Church, or the Free Churches.

There is cause for thankfulness that the signs of these times point to a new awakening in our National religious life to these facts, and to the birth of a new Protestantism, not new in doctrine, but in spirit and in aim. There are evidences of a drawing together of British Protestantism in its brightest light and its widest sense. It has been remarked that "Protestantism is the claim of freedom for God to reach the human soul by some other channel than one. It is a protest for God's illimitable Grace against all the narrowing tendencies of ecclesiasticism." England owes more than is yet realised to the great Truths which Protestantism expresses, and to the heroes who have gone to the stake that those Truths might live. It is this fact which needs to be stressed to-day at home and abroad. British Protestantism was never being more earnestly watched and relied upon as it is to-day by the Protestant Churches of Europe. They rejoice in the closer associations with British Protestants made possible by the formation in England of a British Section of the International League for the Defence and Furtherance of Protestantism, and it is for us to see to it that our Protestant forces are so composed and directed that in wide fellowship, and not in pools, we stand together, determined that the Truths achieved at the Reformation shall not be allowed to perish out of England.

Perhaps, here, we may be permitted to draw attention to the announcement (*see* page 213) of another great Queen's Hall Meeting which the World's Evangelical Alliance is arranging on Tuesday, February 23rd, to give voice to this new call to Protestant unity and reunion. The date is not too far ahead for us to ask that the project may have the earnest prayers of all, that the guidance of God may be granted in all the arrangements, and that co-operation may be prompted in all hearts by attendance, and in other ways. It is indeed a time for reunion in Protestant witness and activity, in the power of the Spirit of God, for the maintenance of convictions and essential Truths based upon the Holy Scriptures. Around us are serious dangers to our National welfare. Never was the need greater for all who hold as central to the well-being of the Churches the supremacy of the Truths of the Gospel, to unite and give all their strength to the maintenance in this land of New Testament Christianity, which is threatened to-day on every side. If it is true that "the Protestant character of our English people is to be found, very largely, outside the Church of England, which is in danger of becoming still less National in feeling and expression," that in itself is a call to all who love the Church of England to unite so that our National Church may not cease to be one of the Churches of the Reformation. If it is true, as is alleged by the Roman Church, that our Protestant Churches as a whole are honeycombed with Modernism, it is a call to Evangelicals and Protestants to unite in Truth and Love to assert the Faith and to drive back the attacks upon these citadels of revealed Truth. If it is true that apathy reigns everywhere, that the masses in England are drifting from religion, that indifference has been converted into apathy, and apathy into atrophy, it is a call to unity and reunion among Evangelicals and Protestants, for only by union and active co-operative witness can these dangers be overcome. God has many faithful witnesses in spite of the fact that institutional Christianity is said to be losing its grip upon the majority of the Nation. We voice a call to Evangelicals and Protestants in all Reformed Churches, for personal co-operation with the World's Evangelical Alliance in the responsible work which it has in hand.

Notes

Our first duty in touching upon matters which concern the practical work of the Alliance is to return thanks to the many who have written to express their sense of indebtedness for the Day of Prayer for the Nation at the Central Hall, Westminster, on October 26th. These include a letter from the Bishop of Norwich which we should like to print in full were it not that it is personal. We quote, however, one sentence, which must have been the experience of many: "More than anything that was addressed to us or prayed to God I felt the *stillness* most of all; hearts were lifted up to the heavenly places. Now we must wait, and wait upon God." We take this opportunity to thank those at a distance who, though unable to be present, sent gifts towards the expenses involved.

A Day of National Prayer.—Correspondence which has appeared in the religious newspapers will have placed many of our readers in touch with the efforts which have been made to secure the appointment of a Day of National Prayer *before* Sunday, January 3rd, which is the day which the Archbishops have suggested should be observed as a Day of Prayer, and in which suggestion the representatives of the Free Churches have concurred. It will be sufficient to mention that the case for an earlier Day of National Prayer was set forth in a letter we addressed to the Archbishop of Canterbury, in reply to which his Grace, while sympathising with the motive underlying the suggestion, said that he had come to the conclusion that he could not see his way to take part in appointing another special Day of Prayer before January 3rd, or of altering the Day of Prayer already arranged for that date, as this action might lead to confusion. The following letter also was addressed to the Prime Minister, and we may mention that the reply to it was an invitation to the General Secretary to No. 10, Downing Street, where he learned the reasons for the Prime Minister's inability to advise H.M. the King to appoint a Day of National Prayer as desired :—

19, Russell Square, London, W.C.1.
31st October, 1931.

Rt. Hon. J. Ramsay Macdonald, M.P.,
10, Downing Street, Westminster, S.W.1.

Dear Mr. Prime Minister,

I am writing on behalf of many representatives of the Church of England and the Free Churches who are concerned about the appointment by H.M. the King of a Day of National Prayer. May I ask your consideration of the accompanying copy letter which I sent yesterday to the Archbishop of Canterbury.

To some of us it would seem that a Day of Thanksgiving is called for, and certainly not one of Humiliation. In any case there is evidence of earnest public desire for a Day of National Prayer, and in which H.M. Government are concerned. May I ask that you will inform me at the earliest convenience whether it is at all possible for you so to advise H.M. the King.

I am, dear Mr. Prime Minister,
Yours very sincerely,
H. M. Gooch,
General Secretary.

We can, and must, all look forward to Sunday, January 3rd, which is the opening day of the Universal Week of Prayer. We have reason to know that mention of this will be made by the Archbishop of Canterbury in an Address which his Grace will broadcast from Canterbury Cathedral on the National wave-length in the evening of that Sunday. We express the hope that the happy fact of the Day of National Prayer coinciding with the Universal Week of Prayer will greatly further the interests of the latter, and this hope has been expressed by the Archbishop of Canterbury. It is helpful to think that on this, the first Sunday of the New Year the whole Nation will have its thoughts turned to Prayer, and to Prayer in the National interest, as well as for international relationships, for the Christian Church is one family. We shall do well also to remember that the crisis which confronts our own Nation, and is partly responsible for this call to National Prayer, is a crisis which concerns other Nations, and in which they too are being tested in a crucial and far-reaching way. On another page we have expressed some of the subjects which might find a place in personal and private prayer on Sunday, January 3rd. In

the programme for the Universal Week of Prayer the Sunday is reserved for special sermons and addresses, while the following week-days are provided for with daily topics for prayer. These were printed in our previous issue, and are obtainable in leaflet form for distribution from Headquarters.

Central London Meetings.—We hope the Central London Noon Meetings in connection with the Universal Week of Prayer will be largely attended. They will take place from 12—1 p.m., and last one hour exactly. It has not been found desirable, or possible, in previous years, or this year, to attempt to arrange great gatherings in Central London in connection with the Universal Week of Prayer, especially as all round the suburbs local united meetings are arranged and are largely attended. The Central London Noon Meetings, however, should appeal to all who visualise the true universality of the Week of Prayer and appreciate the fact that on these six week-days Christians of every name in every part of the world are manifesting their oneness in Christ Jesus and uniting in the same topics for Prayer, translated as they are into scores of different languages. This year, and for the first time, the universal letter of invitation and topics for Prayer have been translated into the Swahili language. This is by request of the Bishop of Tanganyika. Copies of this translation have been despatched also to the Bishop of Mombasa for use in that diocese, and to Kenya Colony, where the Swahili language is also used.

Once again we express the hope that the Central London Meetings will be largely attended, and daily. They will take place as follows:—

12—1 p.m.

Monday, January 4th:
At CENTRAL HALL, Westminster.
Chairman, The. Ven. Archdeacon E. N. Sharpe, M.A.

Tuesday, January 5th:
At LIVINGSTONE HALL (L.M.S.).
(Opposite St. James's Park Station)
Chairman, Rev. J. H. Ritson, D.D.

Wednesday, January 6th:
At MORAVIAN CHAPEL, Fetter Lane.
INTERNATIONAL MEETING.
Chairman, Bishop A. Ward.
[*Pastors of the various Foreign Protestant Churches in London will be present and take part.*]

Thursday, January 7th:
At CHURCH MISSIONARY SOCIETY, Salisbury Sq., Fleet St.
Chairman, Rev. W. Wilson Cash, D.S.O.

Friday, January 8th:
At the B. & F. BIBLE SOCIETY, 146, Queen Victoria Street, E.C.
Chairman, Rev. J. R. Temple, M.A.

Saturday, January 9th:
At RELIGIOUS TRACT SOCIETY, 4, Bouverie Street, E.C.
Chairman, Rt. Rev. Bishop Taylor-Smith, K.C.B., D.D.

The Week of Prayer—Local Arrangements.—While speaking of the Central London arrangements for the Week of Prayer we remind our readers of the widespread home organisation through which similar gatherings, larger or smaller, are arranged throughout the United Kingdom. We hope they will be sought out and attended by all who realise the need for Prayer as the new year opens, and the power of united meetings for this purpose. In places where no such gatherings are in course of arrangement we shall be glad if we can be notified, as enquiries can then be instituted. The following letter has been circulated to 10,000 representatives in five Continents:—

World's Evangelical Alliance
(British Organisation),
19, Russell Square,
London, W.C.1.

Dear Friend, and Brother in Christ,
THE UNIVERSAL WEEK OF PRAYER, 1932.

I am sending you early copies of the letter of invitation and daily topics for the Universal Week of Prayer, 1932 (January 3rd to 10th inclusive); also (a) an Order Form for the necessary literature (which will you kindly fill in and return as soon as possible), and (b) a leaflet descriptive of the œcumenical character of the Week of Prayer, and concerning the arrangement of local united meetings.

It is no formal appeal which is made to you, for the organisation of the Week of Prayer must wait upon the whole-hearted co-operation of those who receive this letter. It is difficult to exaggerate the importance of early arrangements being made for the observance of the Week of Prayer in local areas. Even where, as in many places, it is not found possible to organise united gatherings at one centre, arrangements can be made for the Week to be observed in other ways so as to kindle unity, and encourage separate avenues for the use of the daily topics for prayer.

I hope therefore we may rely upon your personal co-operation to effect local arrangements, so that the Universal Week of Prayer in January next may bring together as "one in Christ Jesus" believers of every denomination for the holy exercise of supplication.

If, for any reason, you are unable to act personally will you very kindly see that this letter and the enclosures pass to a responsible organiser, so that the local and united observance of the Week of Prayer may be assured. In this case will you very kindly notify me as soon as possible who will be responsible.

With hearty Christian greetings,

I am, yours sincerely,

H. M. Gooch,

General Secretary.

A Queen's Hall Meeting—February 23rd, 1932.—The World's Evangelical Alliance has convened many great meetings on matters of National importance. It is to be responsible for another, on Tuesday Evening, February 23rd, at 7 p.m., when the Chair will be taken by Viscount Brentford. Grave concern is manifest throughout the country on the proposals for Christian Reunion, and if some of them are carried out many fear the issues will compromise the great mass of Evangelical Churchmen and all the Evangelical Free Churches. We have already drawn attention to the dangers to true Christian Unity which underlie the proposals for reunion with the Old Catholic and Eastern Orthodox Churches, and while we cannot speak for the large body of Free Church representatives who have formed themselves into a Committee to renew the Conversations at Lambeth Palace, we speak for very many who are timid lest the issues should involve compromise on that which vitally affects Evangelical and Protestant faith and practice. Whatever the World's Evangelical Alliance undertakes is in the spirit which becomes the Gospel of Christ. Many will recall its great Albert Hall and Queen's Hall Meetings to oppose the passage through Parliament of the Revised Prayer Book, in which it sought to bring those concerned with the acceptance or rejection of that Measure to a decision based upon the Truth as revealed in the Holy Scriptures and re-affirmed at the Reformation. Unfortunately there are new currents flowing to-day in the sacred cause of Christian Unity, or Reunion, that are far from flowing in the channels marked by the clear teachings of the Holy Scriptures. The World's Evangelical Alliance would be untrue to its trust and its function in Church life if it took no notice of these currents or gave no warning concerning them. Among the speakers at the Queen's Hall Meeting on Tuesday, February 23rd, will be the Rt. Hon. Sir T. W. H. Inskip, C.B.E., K.C., M.P., the Rev. C. M. Chavasse, M.A., M.C., Master of St. Peter's Hall, Oxford, also representatives of the Free Churches and unattached communities of Christians. Further particulars will be announced. In the meantime, as this will be an important gathering, we mention that the railway companies have consented to issue return tickets to London at reduced fares for those who wish to attend. These tickets will be available to travel the day before the Meeting, February 22nd, and to return the day after, February 23rd. The necessary forms (which are essential) to make use of this concession will be ready in January. Will all remember this matter in prayer, that in truth and love the Glory of God may be studied throughout.

League for the Defence and Furtherance of Protestantism.—Another step forward has been taken in the formation of a British Section of the League for the Defence and Furtherance of Protestantism, and the following information was circulated to the Press in November:

A British Section of the International League for the Defence and Furtherance of Protestantism has been constituted under the auspices of the World's Evangelical Alliance. This action, which has already found influential support in the Anglican and Free Churches, is the result of a visit paid to this country in June last by Dr. Slotemaker de Bruine (President; a former member of the Dutch Government), and Dr. Ohlemüller (General Secretary; Berlin), when an appeal was made for British support for Protestantism on the Continent of Europe. The British Section will seek to consolidate and maintain the Protestant faith and position in this country, and to make all feel that British Protestantism is in a united front with Protestants all over the world. The British Protestant Churches are not blind to the exploitation of the recent Vatican outburst against Protestantism, or to the need for prompt reply to its Decrees and Encyclicals as occasion demands; nor have they failed to awake to the advantage which is being taken of the full religious freedom now extended (by the Roman Catholic Relief Act) to Roman Catholics in this country to further aims and a spirit which are antagonistic to Protestantism. Continental Protestants view with some astonishment the approach of English Churches towards those Churches which believe doctrines that can never be accepted by any church that has gone through the religious and spiritual revival of the Reformation, as this must

affect adversely their relationship with Churches whose pride and honour it is to be equally National and Protestant. At its first meeting the British Section of the League appointed Mr. F. W. Gilpin, 28, The Drive, Edgware, Middlesex, (a Member of the Church Assembly), Secretary for England.

Letter from Rev. Adam Podin.—We had hoped to be able to print in this issue Mr. Podin's own account of the inspiriting gatherings that marked the recent celebration of the semi-jubilee of his work. but the pressure on our space is too heavy. We are glad, however, to be able to include the following interesting letter :—

Keila, Estonia.
October 21st, 1931.

The General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

Yesterday I arrived from a long mission tour on which my dear wife accompanied me. I finished my work at the largest prison at Tallinn on Thursday, October 15th. On the 16th we left for Tartu, Dorpat, our University town. There are two large prisons in Tartu. My first visit was to the leper asylum. I took with me some buns, a pound of coffee, sugar and some literature. The joy that could be seen on their disfigured faces was above description. After the services they told me of their joys and sorrows and promised to trust the Saviour and wait patiently till He will come for them.

On Sunday I had a full day. The service at the old church was very touching. I had to preach the last sermon; after this the congregation walked the distance to the new building. I reminded those present how many souls had been saved in that place, marriages solemnised, beloved ones seen off to the cemetery, and of other incidents. Many burst out in prayer and praises, and it was difficult to conclude the meeting. On the same day I was asked to dedicate a new church, the opening of which was a solemn and blessed occasion. No one knows how many people were present on that occasion; hundreds could not find entrance and had to go away.

On Monday I had a full day also. I started at nine o'clock in the morning, and finished my work, closing with a prison, where the Lord sustained me at half-past four. My wife, who did not come with me this time, had been hunting me up by the phone, thinking that something had happened to me. I had two ladies with me who were playing on their guitars, and sang so sweetly that in a short time the whole congregation was moved to tears. In one meeting ten sinners wept their way to Calvary. In the women's prison they told me they could not thank me enough for my love and labour, so they would sing a hymn. I waited to hear what hymn these women prisoners would sing, and was surprised to hear the dear old melody and sweet words: "Master, the tempest is raging; Peace, be still, Peace, be still." They wept bitterly as they sang this hymn.

After visiting the men's prison at the close of my work, several wanted to open their hearts and tell me their troubles. One told me that he will soon be free from the prison life, and begged me for some assistance. He said: "I have seen and heard you preaching in Moscow, Perm, Tobolsk, Tomsk, Irkutsk This all pre-war. Asked whether he had given himself to Jesus, he said. "*No!*" I did not promise to assist him as he has been neglecting the grace offered, and I felt I could not do more. I arrived home tired, but glad, having done the Will of God in helping my fellow men and women.—Yours very gratefully,

ADAM PODIN.

Common Prayer.

"Ye also, helping together by Prayer.
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For many evidences of God's presence throughout the Day of Prayer for the Nation and for manifest answers to the united petitions.

For the message of another Christmas, and the knowledge that the Babe of Bethlehem is now the Lord of the Earth and the Lord of the Ages, the Hope of men in all lands and all ages.

LET US PRAY—

Let us have in remembrance the Day of National Prayer on Sunday, January 3rd, and the Universal Week of Prayer, Sunday, January 3rd, to Sunday, January 10th, 1932.

That the Nation as a whole may be brought to realise its shortcomings, its departure from moral standards, and its neglect of God's word and Commandments.

That a new and gracious work of the Holy Spirit in spiritual revival, that shall lead the nation to know and to do God's will may be granted to us.

That sanction may be given to the Lord's Day by the New Parliament.

For ourselves, for one another, and for the members of the one Church of Christ throughout the world, that each new day of these anxious and stirring times may bring us and them a new sense of the sufficient and victorious Grace of God.

That the Universal Week of Prayer, in January next, may help the coming of spiritual renewal to the various branches of the one Church, and then lead to world awakening and renewal in preparation for the fulfilment of the petition, "Thy Kingdom come."

For the Missionary Societies and all agencies seeking to spread God's Word in all the world, especially that in this time of crisis calling for economy their work may not be curtailed through lack of funds. May we also ask for remembrance of the urgent needs of the Evangelical Alliance in this connection.

Europe's Smallest Kingdom:

The General Secretary's Visit to Albania*

An illustrated Travel Talk

TRAVELLING via Milan and Turin to Torre Pellice I received a warm welcome at the Synod of the Waldensian Church, which meets there annually in September. The only other English delegate this year was Professor Oman, of Westminster College, Cambridge, Moderator of the Presbyterian Church of England, but there were also delegates from France and Germany, including Rev. Daniel Couve of the Paris Missionary Society. The surroundings of Torre Pellice are impressive, and the privilege of meeting with practically all of the Pastors of this venerable Church, and of addressing them, is one to be greatly esteemed. I met many old friends, and made some new ones, and when I spoke to them assembled in their Synod I made reference to the recent message concerning religious liberty forwarded by my Council to Signor Mussolini, and the reply which had come to hand through the Italian Ambassador in London. Having regard to the realisation by all present of the interest taken by the Alliance in the matter of religious liberty in Italy, and the progress of evangelisation, I mentioned that whatever we had been able to do in the past was but the earnest of what we should wish to do in the future, and that there was no reasonable demand which could be made upon the Alliance in England which would not be responded to as far as possible. I received much kindness throughout my visit, and was only sorry it was necessary for me to leave Torre Pellice before the Synod closed, having to travel to the South of Italy to take the bi-weekly boat to Albania.

The journey from Torre Pellice to Albania is a long and somewhat trying one, the port for sailings to Albania being Bari (not far from Brindisi). The sea passage to Durazzi is twelve hours by night. I was fortunate to find on board the steamer an English-speaking graduate of Robert College, Constantinople, a Mohammedan, returning to his duties of teacher in the American Technical School at Tirana, the capital of Albania. This was an answer to prayer, and provided valuable help in landing at Durazzo, and later when I visited Tirana and surveyed the American and native interests there I appreciated the kindness shown to me by Mr. Ali Tsungu.

AT DURAZZO—MY CAR FOR KORTCHA

On arrival at Durazzo I found arrangements made for a car (there are no railways in Albania) to take me down to Kortcha (a journey of ten hours), where the Rev. and Mrs. Phineas B. Kennedy have for over twenty years superintended the American Mission Schools, which number about 120 boys and girls, some of whom are Moslems and some of Orthodox parents. Mr. and Mrs. Kennedy are beloved and trusted all over Albania, and the great importance of their self-sacrificing work, which is not without some danger of being closed down, is that it is the only educational institution in Albania *where the Bible is taught*. My stay, which involved five clear

* Mr. Gooch has now prepared a Lantern Lecture on this visit, with fifty pictures mostly taken with his own camera. The lecture is available by invitation.

AMERICAN MISSION AND SCHOOLS, KORTCHA

days, impressed me with the spiritual atmosphere prevailing.

Before recounting some of my experiences it may be well to give some information concerning the earlier days of this Mission. Mr. and Mrs. Kennedy arrived at Kortcha in 1907, being sent out by the American Board of Foreign Missions. This was the opening of Evangelical Mission work in Albania, at a time when the country was under Turkish rule, and imprisonment was the penalty for making use of the Albanian language. Later, in 1912, when Albania was overrun by the Turkish and Greek armies, Mr. and Mrs. Kennedy were expelled from Kortcha, and with some other American missionaries passed through great trials of endurance and faith extending over the period of the Great War, when, with other Balkan countries, Albania was the scene of inter-racial conflicts threatening the country. Later, in 1920, Mr. and Mrs. Kennedy found themselves able to return to Albania, and to Kortcha, where they rented premises and re-opened their former work. Still later, 1922-23, they purchased the present mission premises, which, after being seriously damaged in the recent earthquake, have now been substantially restored. Out of respect to Mr. and Mrs. Kennedy and their work, the Government have permitted them to purchase a new site of 27 acres on Mount Athenos, just outside Kortcha, where a new Boys' School is in course of completion, and will be opened this winter (see illustration). The whole Mission property and Mission represents a substantial undertaking, which carries the goodwill of all alike, and is accomplishing good work in educational and spiritual directions.

Unfortunately the American Board of Foreign Missions a few years back decided to close down their Missionary work in the Balkans, and their former support to this Mission has been entirely withdrawn. This has thrown the responsibility upon Mr. and Mrs. Kennedy personally, and the former, I ascertained, has been obliged to loan to the Mission a considerable proportion of his own private means consequent upon the heavy and unexpected charges for repair of damage caused by the earthquake and other pressing financial claims. The funds to carry on the work of the Mission are at present largely obtained from America; and few friends in England or Scotland seem to know of the existence of the Mission, its splendid work, and its urgent need of funds. The minimum annual expenses of the Mission are represented by the comparatively small sum of £2,000. Larger funds are necessary, and if they are obtained, the work might extend to other parts of Albania, especially in the South. There can be no thought of this while the situation

SUNDAY SCHOOL—EARLY ARRIVALS (8 a.m.)

BOARDERS RETURNING AFTER THE HOLIDAYS

remains as it is, and until a new and wider circle of friends and supporters is found. Mr. Kennedy's great ambition is to find (*a*) workers to go out as reinforcements; (*b*) to secure in England some organisation, if only a British Committee, which by taking interest in the work for its own sake will ensure financial help—to any extent—for this need is pressing; and (*c*) to provide so that the property and work will be assured and perpetuated not only for its educational work, *but distinctly for its Evangelical work.* Herein, in my opinion, is the great appeal which the Mission makes to us in England, and to all who realise what it may mean to keep alight this Gospel lamp in Albania.

My five days' visit to Kortcha was full of interest, and I hope of some spiritual benefit. I arrived on Saturday evening, September 12th, after ten hours' journey from Durazzo, travelling over amazing roads. On Sunday morning I spoke at an interesting service in the School Hall, attended by Moslems, Orthodox, Catholics, and the Mission workers.

It might be mentioned here that in reasonable activities there is full religious liberty in Albania, and that the attitude of the three dominant religions is such that the ground is impressionable, and there is no serious opposition to Evangelical work. Whatever furthers the Albanian National Movement is welcome in this little country, which is mainly occupied with agriculture, and the visitor finds feverish activity to develop its resources, and substantiate its position as a power in the Near East.

Briefly, I may mention some interesting incidents during my visit to Kortcha. Mr. Kennedy took me to visit (on three separate occasions) the head Babas of the Bektashi

THE MISSION SCHOOLS TO-DAY, 1931. Mr. and Mrs. Kennedy in centre

Dervish Mohammedan sects, and also the Mohammedan Mufti. The former claim some 200,000 followers in Albania, but this may be an exaggeration. I had interesting interviews with these old Moslem leaders and heart-to-heart spiritual talks about their faith, which represents some 124,000 prophets, of whom some 28,000 are higher than others, four of them, the very highest, being Moses, David, Jesus and Mohammed (they also include Adam). They believe in the transmigration of souls; a good person's soul may come back after death in another good person and an evil person may appear in animals, insects, or even stones; paradise and hell are in this world, and when I discussed with them the future they told me that they thought the world would go on for ever and ever, good overtaking evil. Equally interesting was my interview with the Mohammedan Mufti. I discussed with him the relation of Jesus Christ to the Mohammedan faith as interpreted in Albania, and it was pleasing to find that there was no enmity to Christ, but rather praise of Him as a great prophet and leader, although, of course, without recognition of any Divine origin or attributes. The Mufti expressed a desire to return my visit, and Mr. Kennedy kindly arranged for him to come at 4 p.m. when a further interesting discussion ensued.

THE NEW BOYS' SCHOOL—ON MT. ATHOS

Mr. Kennedy also took me to call on Vasil Marco, the head of the Orthodox Church in Kortcha, and until recently in Albania, as there is now an Archbishop at Tirana. He spoke fair English and told me of the peril the Orthodox Church faces, on the one side from Roman Catholic designs, and on the other from communist activities, as in Russia. He also wished to know what was the situation in regard to the Reunion Movement in England and the approach of the Church of England to the Eastern and Orthodox Churches.

I was also able, in company with Mr. Kennedy, to make one or two interesting visits by motor car, over indescribable roads and mountain

VISIT TO BABA OF THE BEKTASHI DERVISHES
Second from left

MARKET PLACE—ELBASAN

STREET SCENE—ELBASAN

tracks, to some of the villages adjacent to Kortcha, where I gathered impressions of the village life, and of opportunity, which might be greatly extended, for colportage work in wise hands. The warm reception by those whose farms we visited was touching, and in each case the customary hospitality was forthcoming, including Turkish coffee. Kortcha impressed me as a centre of importance for missionary work, and if for any reason the Mission there should come to an end it would be a calamity. Among others there to whom I was introduced was Athnas Sinas, a veteran colporteur of the British and Foreign Bible Society, now retired, but whose place is taken by his son. The father has translated the Old Testament into Albanian, a truly monumental work.

Mr. Kennedy was anxious that I should visit the local prison and be introduced to the chief warder, who gladly acceded to the request that I might be allowed to speak to the prisoners, some 150 in all, representing various crimes, including murder. At 10.30 a.m. the next day we arrived with a small choir and a baby organ, and I found all the prisoners assembled in a court-yard with a gallery (*see* illustration). It was a memorable occasion, the more so as while I was speaking to them of the power of the Risen Christ to enable us to live a new life there was a severe earth tremor which shook the prison to its very foundations and for a moment caused some consternation. Subsequently, I visited the local hospital, where an informal meeting was held in the vestibule, the doors of the various wards being thrown open. I took note of the fact that in both cases Mr. Kennedy used the opportunity to distribute some literature, and here I may mention that there is urgent need for literature *in Albanian*. I promised that this matter shall receive consideration after my return to England.

On leaving Kortcha I travelled by car to Kavaja, a journey of nine hours, where I inspected the Albanian-American School of Agriculture, which has been in existence for four years. It is entirely secular; the Bible cannot be taught because it receives a grant from the Government. The same regulation applies to the American Schools at Tirana. I then proceeded to Tirana, completing ten hours' journey from Kortcha, and through the kindness of the teacher of the American Technical School, Ali Tsungue (whom I had met on the boat), I was able during my stay of 36 hours to gather an impression not only of the rapid progress which is being made in building and planning this new Capital, but of the valuable educational work in the hands of American representatives, who impressed me with their statesmanship, especially Mr. T. Fultz, Director of the American Technical School.

THE PRISON SERVICE—Part of the Congregation

TIRANA'S PRINCIPAL MOSQUE
The Muezzin calling to Prayer
(12 Noon)

Before leaving I hired a car and visited the Kyrias Institute near Tirana, which now has some 250 girl pupils, mostly Moslems, but inclusive of Orthodox and Roman Catholics. There are no Protestant pupils in the school. The head of this school is Miss P. D. Kyrias, B.A., graduate of Oberlin and B.A. Woman's College, Constantinople, and the general supervision of the school is in the hands of Mr. and Mrs. Christo Dako, who in earlier years were associated with Mr. and Mrs Kennedy at Kortcha.

Tirana is about 26 miles south-east of Durazzo, the former Capital, where I returned to take my boat for Bari on Saturday, September 19th. In the absence of the British Minister and the Consul, the Vice-Consul, Mr. E. H. L. Hadwen, received me most kindly and entertained me at afternoon tea before the boat sailed.

On my return to Italy I visited Naples and Florence, where I found excellent arrangements had been made for meetings representative of all Evangelical Churches. In Naples the Wesleyan Church was filled, some two hundred being present, and on the platform all the Pastors, except one who had not returned, also the Salvation Army Captain, while in the audience were the Colporteurs of the British and Foreign Bible Society, the National Bible Society, and other representatives. Our old friend, Mr. Messam, who rendered the Alliance good service during his seven years' work in Malta for the British and Foreign Sailors' Society, has been transferred to Naples, and I took the opportunity to introduce him to the meeting, urging the good work of his Society upon the Evangelical community. It was an inspiring gathering throughout, for which I was most thankful.

In Florence the Chaplain of the Church of Scotland, Rev. Hunter Smith, and his wife, invited me to be their guest and were most kind and helpful. They invited Professor Oman and his wife to dinner at the Manse so that we might all go on afterwards to the meeting in the Methodist Episcopal Church. Dr. Oman spoke first and I followed, the meeting being notable for the large number of young people present. I left Florence the next morning and came straight through to Paris, where I had opportunity to visit the headquarters of the Protestant Federation of France in the Rue de Clichy, and of conversations with Rev. André Monod, the Secretary, who very kindly took me down to see the French Colonial Exhibition. The section devoted to Protestant Missions is a notable exhibit, and as it seemed to me, gave greater prominence to this subject than was possible at our own British Empire Exhibition at Wembley.

COLPORTEUR OF THE B. & F. BIBLE SOCIETY
Mr. Pendell Stone

"Eucharistic Doctrine"

An Examination of a recent Statement of Belief

By the Rt. Rev. BISHOP E. A. KNOX, D.D.

It is singular that the document thus headed has been launched on the world without explanation of any reason for the time chosen for its production and publication. No doubt in this age of conferences it is not unnatural for clergymen to meet, not unreasonable that they should endeavour to find how much they hold in common with one another. Such exercises are matters of private interest, worthy of record, perhaps, on the minutes of their meeting, but not generally supposed to be of interest to the world at large. Here, however, we have a document which not only finds its way into the religious Press, but also into *The Times*, and is honoured by *The Times* with a long and highly appreciative leading article. It is lawful to ask, what is the purpose of the promoters? Why did they choose this time for meeting? Who was it that was so anxious to call public attention to their doings? What use, in short, is the document intended to serve?

Two uses suggest themselves quite naturally. The first is the revision of the XXXIX. Articles by the Commission appointed for that purpose, the second the attempted Intercommunion with the Orthodox Church. Of these the former is so far the less important that the revisers cannot fail to be aware that the signatures which have been secured from Evangelicals include only one section of the Evangelical body, and that certainly the less numerous. No doubt it may be useful when the Revised Articles are presented to the Church to be able to say that there is nothing in them on the subject of Eucharistic doctrine, which is inconsistent with this pronouncement signed by several Evangelical clergy. The story of the Revised Prayer Book will repeat itself. The ambiguities and errors of the statement will be dragged to light. Painful discussions will arise. The Evangelical body will again be a house divided against itself, to its own discomfiture and to the strengthening of its opponents. All this is very disastrous, but the very freedom of interpretation for which Evangelicals stand has the compensating advantage that it prevents them from being a sect with none but sectarian interests to serve. But for this freedom they could have been more effective in Church politics, and have lost their life to save it, have gained efficiency at the cost of direct Godward responsibility. Time will show that they have acted wisely in preserving their freedom.

The communications with the Orthodox Church are a far more serious matter. Already the Committee of the Lambeth Conference has presented to the Patriarchs a résumé of the Anglican teaching on the Eucharist which from the Evangelical point of view is seriously erroneous. It is not, however, at all inconsistent with the statement on Eucharistic doctrine before us. But the Orthodox are aware of the existence of Evangelicals, and are naturally desirous to know the character of their teaching as related to the supposed official teaching of the Church. The questions which they put to postulants for admission from Protestant bodies require those postulants to renounce the Lutheran belief that the consecrated elements do not remain the Body of Christ after *Communion*, and the so-called Calvinistic belief that the bread and wine are only signs of the body and blood of Christ. In view of this demand it will be useful to promoters of intercommunion to point out that some well-known Evangelicals have declared their belief that the consecrated elements are by the *Will of God* charged with the significance and purpose of being the Sacrament of the Body of Christ, that the Eucharist is the Memorial which Christ has willed to be celebrated before the Divine Majesty, and that the elements are consecrated by Christ Himself. It will be useful to be able to say to the Patriarchs that these statements have been signed not merely by sundry Evangelicals exercising the right of private judgment, but specifically by Evan-

gelicals *who have been selected by Evangelicals to hold public positions on the ground of their Evangelical doctrine.* This statement will be perfectly true, although the clergy in question have no authority from those who appointed them to sign public documents of this nature. Evangelicals, who hold official positions as Evangelicals, do to some extent divest themselves from their freedom, because they allow themselves to be invested with official responsibility. From this point of view some of the signatures to the Eucharistic doctrine are seriously to be lamented.

In order to bring out the true character of the document I append (1) the document itself, not as a series of disconnected propositions, but as a consistent whole. This is the way in which it should be read, if a true idea of its contents is to be formed; and (2) a statement of Evangelical doctrine on the same points formed from Scripture and the Book of Common Prayer. It seems, to me at all events, apparent that the two statements taken as a whole are not complementary of each other, but inconsistent. It is not a question of putting the same belief into different shapes, of shading the same thought with different lights, but that the two are really opposed as light and darkness are opposed. If I have misinterpreted the first document I am open to correction; I have no wish to misrepresent it. I have not insisted as I might on the omissions of Transubstantiation, Reservation, Apostolical Succession, all important as they are, in connection with it. It is my considered opinion that on the points stated the differences are essential. I take first the statement on Eucharistic Doctrine. It should read as follows:—

> The world has been reconciled to God by the Sacrifice, that is, the Eternal self-giving of God the Son to the Father. This Sacrifice reached its climax at Calvary, but was completed by the Resurrection and Ascension, whereby the incarnate life of Christ, the Royal High-Priest of Mankind, having established a new relation of mankind to God, makes before the Divine Majesty the Memorial of His Sacrifice. This Memorial He has willed that we should make at the Lord's Table, that we may become united with the Sacrifice of Christ. But the virtue of this Sacrifice was not available for mankind, until, by the Holy Ghost at Pentecost the Church became the agent of Christ's redemptive purpose. Consequently God the Son, Who instituted Holy Communion in remembrance of Himself, and commemoration of His death, abiding with the Church, by the operation of the Holy Spirit consecrates the Bread and Wine, in response to the prayers of the priest and worshippers, and by the words and visible acts of an earthly minister. This consecration charges the elements with a new significance and purpose, that of being the Sacrament of the Body and Blood of Christ. Reception of the elements is an important part of the Divine Liturgy, but not the whole. The benefit of reception depends on the faith of the worshipper, but Consecration "has a real effect," independently of the faith of the worshippers by the Divine will and the intention of the Church. It follows that the Church is right in regarding the Eucharist as the most sacred act in her worship.

With the foregoing may be contrasted a statement of Evangelical doctrine concerning the Lord's Supper. It would run as follows:—

> God the Father so loved the world that He gave His only begotten Son to take our nature upon Him that He might in His flesh both render a perfect obedience to the Divine law, and make a full sacrifice, atonement and satisfaction for the sins of the whole world. For this purpose the Father made Him a High Priest for ever after the order of Melchizedec, that is, our Priest King. Jesus Christ fulfilled this work upon the Cross. There the Father, through Him in Whom the fulness of the Godhead dwelt, reconciled all things to Himself and made an everlasting peace through the blood of His Cross. By the Resurrection and Ascension the Father signified His acceptance of the Sacrifice. The same Jesus Christ, on the night that he was betrayed, instituted the Lord's Supper, in remembrance of the Sacrifice of His death, the bread signifying His broken body, and the wine His out-poured blood. Having ascended into heaven and being seated at the right hand of God He sent the Holy Spirit to be His Agent or Paraclete on earth. By that Spirit He is present with faithful and penitent believers when they meet to fulfil His dying Command. Through the Spirit they are made partakers of the Body and Blood of Christ, whereby their souls are refreshed and strengthened, as their bodies are by the bread and wine duly consecrated and set apart for this use, and they are assured of the forgiveness of all their sins. Having all of them received the pledges of Christ's love, by the power of the in-dwelling Spirit they offer their souls and bodies a living thankoffering to the Father through their glorified Redeemer, in Whom they are seated with Him in heavenly places awaiting His coming again.

The second of these versions of the Eucharist has the advantage of close adher-

ence to Scripture and to the terminology of the Book of Common Prayer. But it has far greater advantages. It brings into prominence the love of God the Father, which is entirely overlooked in the former. In consequence of this oversight the first version lends itself wholly to the doctrine of the Sacrifice of the Mass. The object of that Sacrifice is to make atonement for the sins of the living and the dead by continuing the Sacrifice of the Cross, and by pleading it upon earth as our Lord is supposed to be pleading it in heaven, a supposition which has no scriptural support. In that teaching the Father is presented as receiving continually the ever-offered sacrifice, which reached its climax on Calvary, but continued ever since by the sacrificial presentation by Christ of Himself in heaven, and by re-presentation thereof on earth in the Eucharist. Thence it follows that the Eucharist is a real sacrifice offered by a priest in sacrificial robes, who offers to the Father the Body and Blood of Christ under the appearance of bread and wine. Since Christ is there, under those appearances, it becomes important that His presence should be retained for the worship of the faithful and as a *viaticum* for the sick and dying. From the nature of this sacrifice it follows that it can only be offered by those to whom the office has been transmitted in direct succession to the Apostles.

It is, of course, unthinkable that any persons who hold their positions in virtue of their professed Evangelicalism should really subscribe their names to the Sacrifice of the Mass, explicitly stated. What has been secured is their subscription to a series of propositions, of which not one is directly contradictory to the Sacrifice of the Mass, and of which every one may be fairly and legitimately made a starting-point for the exposition of the doctrine. The great defence of Tractarian teaching was that while it could not be found in Scripture, and only imperfectly, if at all, in the early Fathers, it was all there, contained by implication, and could be logically deduced therefrom. The process of development and deduction was to argue from some texts of Scripture to the exclusion of others: to insist upon "I am with you always," while overlooking "Me ye have not always": or to build upon the reference in the Epistle to the Hebrews to the High Priest's entry into the Holy of Holies, while neglecting the repeated references to the completion of Christ's sacrificial work upon the Cross, *before* He ascended into Heaven; or again, to insist on the words, "This is my Body," while neglecting the saying, "the words that I speak unto you, they are spirit"—not literal, but spiritual. It is evident that the whole doctrine of the Sacrifice of the Mass rests on such one-sided statements. Theologians are bound to examine not only the words that they subscribe, but also the inferences that may be legitimately drawn from them. In the document that we are examining two cardinal errors seem to be (1) such a statement of the self-surrender of the Son as overlooks the love of the Father, the very source and fountain head of the whole work of Atonement, and (2) the almost inexplicable omission of direct reference to the Incarnation.

Next in importance as tending to error are words and phrases of ambiguous meaning. Of them the following are instances:

(1) "Consecration has a real effect since the consecrated elements are by the will of God *charged* with a new spiritual significance and purpose."

What is meant by "*charged*"? Does it mean that the elements are set apart for a new purpose? Apparently not, since for this, the act of the minister is sufficient without invoking "the will of God." "Charged," therefore, seems to mean "pervaded by" and "filled with," as a wire may be charged with electricity. But if the elements are pervaded by the significance of being the Sacrament or outward and visible sign of the Body and Blood of Christ, we are well on the road to a "real presence in the elements"—*and that is certainly not Evangelical teaching.*

(2) "Reception of the Elements is an essential part of the Divine Liturgy." What are the other parts? Is adoration one of them? *There is nothing in the document contrary to this belief.*

(3) "Celebration *shows forth* our Lord's Sacrifice." This is so well known a mistranslation of St. Paul's teaching that it is amazing to find under it the names that we regret to find. Not by *celebrating*—a sacrificial work—but by receiving, "eating and drinking" ye "proclaim, herald," not dramatically "show forth" the Lord's death.

These are not all the instances of am-

biguity, but it must be added that they have every appearance of being deliberate ambiguity. When ambiguous statements are signed they are always liable to be used for misleading, for misinforming opinion. They are on the very borderland of dishonesty.

Finally, I challenge as statements without any Scriptural foundation the following—in addition to some already enumerated:—

(1) "Consecration is the act of the unseen Lord."

(2) "Our Lord's Sacrifice was completed by His Resurrection and Ascension."

(3) "The virtue of Christ's Sacrifice was made available for us through the coming of the Holy Ghost at Pentecost."

(4) "We celebrate and make before the Divine Majesty the Memorial which He has willed."

It is so foreign to the spirit and tradition of Evangelicalism to make deliberate use of one-sided, ambiguous, or unscriptural statements that I cannot bring myself to believe that the Evangelicals who have signed the document have examined it with sufficient care or weighed scrupulously the effect of their action. They have allowed a desire for appearance of unity to over-balance the sense of the duty which they owe to the Church as teachers of Truth. I cannot help hoping that reflection may lead them to reconsideration of their action.

The Zwingli Quatercentenary

By HENRY MARTYN GOOCH

"They may kill the body, but not the soul." These were among the last words of Zwingli, who for Truth and the freedom of the Christian Church from Romish assumptions died a hero's death, on October 11th, 1531. Zurich, where he was born (on New Year's Day in 1484), is the headquarters of Eastern Switzerland, surrounded by scenery of extraordinary grandeur, the largest town in Switzerland, on the largest lake in Central Europe, and having nearby incomparably the finest waterfall in the whole of Europe. A first walk along the Bahnhofstrasse, leading from the station to the lake, convinces the newcomer that he has arrived in no mean city. Some of the finest shops and stores in Europe are to be seen on either side, giving an impression of wealth (which is correct) and solidity (which is emphasised by a grand and distant view of the Alps, the envy of some other towns and the pride of Zurich).

The Reformation left its impress upon Zurich, as upon the whole of Switzerland. Just as Germany honours the memory of Martin Luther, so Zurich and Switzerland honour the great Swiss Protestant Reformer Zwingli. His monument in Zurich, which stands behind the church where he preached, presents him clasping the Bible and a sword. It is unfair to picture Zwingli as teaching that "the Gospel must be aided by the sword," although he died in the cause of the Truth while serving as chaplain with the men of Zurich who went out to meet the troops of the Forest Cantons, who were opposed to all the religious reforms which were the natural result of the reformation of doctrine through the preaching and teaching of Zwingli. History, however, records what we owe to Zwingli in his use of "the sword of the Spirit, the Word of God." His was no mean unintellectual grasp of the Faith which saves, and it may be that, among the Protestant heroes of whom we know and hear much, Zwingli does not come in for all the praise and thanks due to him. For what did he preach and teach, and to what is his arresting monument erected?

In 1518 he was chief pastor in Zurich, and the noble Grossmunster Church was crowded out as he thundered forth the principles and doctrines of the Bible, to result in the Reformation. At every service he introduced the preaching of the Word. He was even called "the trumpet of the Gospel." The outstanding feature of his preaching was his witness to the Divine authority of the Holy Scriptures, and, with that background, he witnessed to the Faith once delivered unto the saints.

His message was of great importance, as much to the upsetting of Roman Catholicism as to the establishment of a Reformed Church. What did he preach? In brief, concerning

the Mass, he publicly declared that "Christ, who offered Himself once, is for ever a perfect and satisfactory sacrifice for the sins of all believers; from which we conclude (he said) that the Mass is no sacrifice" So powerful was his preaching that the Council of Zurich separated the Canton from the Bishopric of Constance, and the progress of the Reformation became marked by the disuse of Latin in the public services of the Church, the condemnation of the Mass and idolatrous worship of images.

One is led to reflect upon the absence of such preaching from the pulpits of our own Churches to-day, and upon the wide-spread Roman Catholic propaganda which is undoing the Reformation and capturing the unimaginative and uninstructed youth of our towns and villages. It is only the Truth, as Zwingli and other Reformers preached it, that can overcome error.

But Zwingli did more than condemn the Mass. His ten propositions, brought forward at the public disputation at Berne in 1528, should be revived, and might be circulated in leaflet form to-day with good effect. They were these: (1) That the holy Christian Church, of which Christ is the only Head, is born of the word of God, abides therein, and does not listen to the voice of a stranger. (2) That ecclesiastical laws are only binding so far as they agree with the Word of God. (3) That Christ alone is our righteousness and our salvation, and that to trust to any other atonement or satisfaction is to deny Him. (4) That it cannot be proved from Scripture that the body and blood of Christ are corporeally present in the bread and in the wine of the Lord's Supper. (5) That the Mass is contrary to Scripture, and a gross affront to the sacrifice and death of the Saviour. (6) That we should not pray to dead mediators and intercessors, but to Christ alone. (7) That there is no trace of purgatory in Scripture. (8) Images and pictures are idolatry if adored or worshipped. (9) That marriage is lawful to all, clergy as well as laity. (10) That shameful living is more disgraceful among the clergy than among the laity. It is not to be wondered at that Zwingli's propositions, born of the Spirit and the Word of God, were accepted, and, as a fact, were the means of winning the Canton of Berne over to the cause of the Reformation.

Zwingli died at an early age, but he accomplished much in the cause of Scriptural Truth and vital religion. Can it be wondered that Zurich and Switzerland are proud of him, or that Zurich was chosen last October as the meeting-centre of an important International Conference of those interested in the defence and furtherance of Protestantism? It is well that the Protestant Churches of Europe are seeking by conference and co-operation to make Continental Protestantism a living and collective force.

The Defence and Furtherance of Protestantism

A World Movement

The wounds inflicted on Christendom by the separation of Protestantism and Roman Catholicism refuse to heal up. In a spirit of conciliation and tolerance leading spirits, a Melanchthon, a Leibniz, a Bossuet, a Wessenberg, try to find ways of understanding. But the old barricades and filled-up trenches between the confessions appear again and again. Like beacon fires the proclamation of the Immaculate Conception of Mary (1854), the publication of the Syllabus, of the list of "modern errors" rejected by Pius IX. (1864), the declaration of the infallibility of the Pope (1870), showed how deep and broad the opposition between Protestantism and Catholicism have become. Once again at the turn of the century Catholicism made the attempt in scientific and social activity to mitigate the separation of the confessions by reconciliation of ecclesiastical standards of faith with modern thought and feeling. Bilychnis, the double-flamed, mild oil lamp, is the symbol of the movement. But the decision of Rome is hard and decisive; not adaptation, but counter-reformation. Non-Roman Christendom was astonished at this one-sided method of solving the religious problem of the day. But Pope Pius X. gives a clear declaration of the watchword. In his to-day still authoritative catechism on Roman unity (Roma 1905, III., 129) it is said: "Protestantism, or reformed religion, as its founders haughtily call it, is the

sum of all the false doctrines that were before, have been after it, and may yet arise after it, to ruin souls."

The world war put into the background the word of non-adaptation and counter-Reformation. But the reorganisation of the nations found the sentinels of the Vatican at their posts. In addition to the unity catechism of Pius X., there appeared in the midst of the confusion of the war the Catholic unity law book: the Codex juris canonici was brought to completion and in 1918 was put into operation. The rigid concentration of all the forces of Catholicism was more than ever secured. At Christmas, 1918, Benedict XV. declared in an address that the time was ripe for a comprehensive, energetic enterprise, for a unified *actio catholica*. Pius XI. repeats the cry at Christmas, 1922, and makes known in the address to the consistory on December 23rd, 1923, the meaning and scope of this actio. Catholic activity is to give expression to the divine mission of the Roman Catholic Church as the alone justified and the alone empowered proclaimer of the absolute religion in questions of faith and of the absolute form in matters of morals. It is to embrace all spheres of human life: religion and science, politics and law, welfare and social questions. So in a universal way is to be realised the wish for the unification of Christendom in one flock under one shepherd in the palpable form of the Roman Catholic Church and the Roman Papacy. That is the general aim of the *actio catholica*. Its practical activity expresses itself in a sharp anti-Protestant attitude. Papal proclamations, pastoral letters of bishops, sermons and lectures of priests and Catholic lay leaders, Catholic magazines and newspapers, aim at representing Protestantism as the work of hell, as godless aberration in doctrine and unchristian degeneracy in morals. Over against an ideal of Catholicism that hovers in the air it places the rough, worldly actuality of Protestantism; a phantom of the one, a caricature of the other.

The fact is unmistakable that the homelands of Protestantism have to endure the main thrust of the Catholic attack: America, England, Germany, Holland, Latvia, Switzerland. In other countries with strong Protestant minorities, such as Czechoslovakia, France, Hungary, Poland, Roumania, the Christianity of the Reformation is under severe restraint. Even in the far North, where Protestantism has hitherto found itself unquestionably in *status possessionis*, the thrust of the Roman *actio catholica* has come to be felt. The Prefect of the Roman Propaganda Congregation, Cardinal van Rossum, took over personally the leadership of an extensive tour of inspection in the summer of 1923 through Denmark, Iceland, Norway, Sweden and Finland. The result of the cardinal's tour the *Osservatore Romano* believes can be summed up in the words: "Venit, vedit, vicit."

It is true that present-day Protestantism finds itself face to face with a widespread, systematic movement of world-historical importance. There has come for Evangelical Christendom a time for reflection, purification, confirmation. It must be shown whether Protestantism, so severely tried by the storms of our time, is sound at its roots, whether the spirit born of the Reformation is adapted to a generation that is willing and capable of making itself active in the service of God and man. The spiritual distress of the nations, the responsibility of the Churches, the allurement of unbelief to a mass secession, present-day Roman Catholic counter-Reformation, confusion and discouragement in its own ranks, make unification of Protestantism and the commandeering of all its forces the order of the day.

In all lands it is a matter of upbuilding and defence. Leagues, whose historic task is the defence of Protestantism and the securing of its effects, have followed the order of the day and have entered into closer touch with one another. After a joint consultation at the 70th anniversary of the foundation of the Dutch Evangelical Society at Arnhem in March, 1923, this organisation, in conjunction with the German Evangelical League, issued to similar organisations and groups in other countries the suggestion to found a closer society. On May 24th, 1923, at a meeting of the Evangelical League in Berlin-Steglitz, the establishment of an International League for the Defence and Furtherance of Protestantism was accomplished. The League sets itself the task of giving unified expression to Protestant consciousness in its intellectual, religious, and moral foundations, to defend Protestantism and its mission in science and life against attacks, especially against present-day counter-Reformation efforts.

(*From Protestantische Rundschau*).

Our Day and Our Duty*

By the BISHOP OF NORWICH

THIS is a meeting for Prayer. Prayer is a great mystery. But man's instinct is to pray, not to argue about prayer. Christ prayed and His disciples. They do to-day. Prayer is often explained or explained away as meaning a communing with God. Such communing is all important. But prayer means petition.

For the Christian such petition is in Christ's Name. That Name gives us a full right of coming boldly unto the Throne of Grace, where, as the Greek tells us, we may "say everything."

Christ's Name must also purify our petitions: we cannot attach it to anything unworthy. And Christ's example in prayer leads us to surrender our will to God's will. God's will guides both our self surrender and our service. Passively, and at least as much actively, we say Thy will be done.

We can be more sure of the direct answer to our prayers if we pray in accordance with God's known will. Unity is in accord with it, unselfishness is, and so is perseverance. It has been a great thing for statesmen to lay aside their old ideas and party ties and to allow a noble work, shared together, to lead men, as so often, to think highly of their colleagues in it. May God give to us all now a fuller and wider sense of union together.

May He also make us ready to persevere in unselfishness. It often happens that men and women will at first generously respond to a fine call, and then bit by bit sink down from their best selves, and become petty and self-centred again. We often saw that in the war. We have to remember that our present effort and affliction will not be over in a few months. May God grant us long views: and broad views, too, that reach beyond ourselves: they do not come easily. We can mistake initial enthusiasm for lasting purpose. It is when the pinch comes in detail to ourselves that we shall touch the hardest bit of our task. We shall steadily have to avoid the discontent in small things which is the other side of that covetousness which St. Paul actually calls idolatry. It is a common mistake to suppose that when a policy is accepted all is achieved. It is in our patience that we shall have to win through. From being weary in well-doing, Good Lord deliver us now and later too.

As for the economies asked of us, they have their moral side. If it is wrong for a man to live beyond his means, it is also wrong for a nation to do so. Our personal economies are not unworthy of God's notice. They have their spiritual side as He sees them. Here we can all do something, even the children who do not question or cavil. And we are all God's children. His blessing is on the heart of a little child with its obedience, its dependence, its simplicity and loving trust. Let that heart be ours. We will not find fault with God's plan for us. God knows all; we can only see a very little part of His whole purpose, not enough to judge it. But we know His Name is Love.

We do not stand alone. "*Patriotism is not enough.*" The whole world needs our prayers. The anxieties of these times are international. Let us lay them all before God. Let us ask Him for the right remedy. He may have some wonder in store for us; only let us believe that He is near.

When all this disclosure was made I was staying in North-West Norfolk among the Burnham parishes, in one of which Nelson was born; for his father was Rector of Burnham Thorpe. I could not fail to think that his famous message, for which he gave his life, was the message for all to-day: "England expects that every man will do his duty." It was the spirit of that message that saved England and helped England to save the world: "his duty."

Duty is an old-fashioned word to-day. May God once more write it on our hearts and our lives: duty to our King, ourselves, our neighbour, our country, to all mankind. Above all our duty to God. It is that that gives coherence to all other duties—our duty to God. Let us pray that we may put Him first.

* Address given at the Day of Prayer for the Nation, Central Hall, Westminster, October 26th, 1921.

Spiritual Forces in relation to National life*

By Rev. R. C. GILLIE, M.A., D.C.L.

I WOULD like to commend to your attention at this time the remarkable utterance of an inspired prophet thousands of years ago. It is found in the thirty-first chapter of the book of the prophet Isaiah. At that time Israel in an emergency was tempted to cower before Assyria and to intrigue with Egypt, and the prophet says, "The Egyptians are men, and not God; and their horses are flesh, and not spirit." That message seems to me very timely for us to-day. We are seeking God, we are recognising that the spiritual values must come first. But it is possible for us to be so taken up with men, and a particular group of men, as to feel that they are almost more important than God; and to be so taken up with the financial situation and the importance of righting it, as to think that material conditions are more important than spiritual forces. And the prophet sounds in our ears: "The Egyptians"—a symbolic name for anybody in whom we trust—"are men, and not God; and their horses"—any material forces which we specially treasure—"are flesh, and not spirit."

It is very natural for us just now to feel that it is most important for our country that a particular group of men should be chosen to lead us by the decisive vote of the nation. In all likelihood the great majority here are agreed about that. It is also obviously vital that our accounts with the world should be balanced, and that the balance should be on the right side. But if we allow our attention to be centred upon a group of men, or upon a balance of trade, to the exclusion of God in the least degree, then I hear the prophet saying, "The Egyptians are men, and not God; and their horses are flesh, and not spirit." Think of it. If our hopes and longings be granted by the middle of this week, how easy even then for disaster to come unless God save the chosen Government from cleavage, from hasty judgment, from rashness or sloth. With the best Government possible for our nation, we cannot do without God. We have been trying, many of our people have been trying, many nations have been trying, to do without God, and He has reduced the whole world to a sense of its insufficiency. There is not a nation, the most autocratic or most democratic, the most conservative or most socialistic, that has not been caught in the great world flood of depression. All men's ingenuity, financial and political, has failed. What is the meaning of that? If it has any meaning it is this: God means mankind to humble itself and remember Him. So I would have ringing in our ears: "The Egyptians"—whoever they are; those to whom we look for human help—"are men, and not God."

In precisely the same fashion how easy it is for us to say, "If only we get not only the Budget balanced, but our trade account with the world balanced, all will be well." I sympathise with the sigh of the unemployed, and I sympathise with a sigh of the widow whose husband saved just a hundred pounds a year to keep her in dignity and self-respect, as she says, "O God, may my little income not be halved. Keep me safe." But if we allow material considerations to come first, then we are failing, for "their horses are flesh, and not spirit." I question myself and ask, "Supposing it were God's will that Britain's wealth should decrease by one-half, but Britain's righteousness, Britain's mercifulness, Britain's national brotherliness increase fifty per cent. would I praise Him and say, "O God, we thank Thee, help us to hold spiritual values supreme?"

There is a wonderful message at the close of the chapter. The Assyrians—what of them, the enemies? "They shall fly from the ensign of God, whose fire is in Zion, and whose furnace is in Jerusalem." If I understand anything about God's meaning at the present time, this is His message. Having taught us humility, He is going to lead us out into renewed prosperity and to a wide and wealthy land, but through the furnace, that we may emerge with a disciplined character and a purified faith. Can we welcome

* Address given at the Central Hall, Westminster, October 30th, 1931, in connection with the Day of Prayer for the Nation.

this discipline as we beseech Him to bless our people to-day? If only we can, then by His mercy there will be given to us some restoration of financial stability and a Government righteous and wise. But more will be given. There will be given a new joy in the Lord through discipline accepted, welcomed and rightly used. So, whilst we bow low, humbling ourselves, seeking to be delivered from all these material threats, discovering God anew as our great Sovereign, should not there be joy that we have such a God on Whom we can rely? and what I mean by joy is the late Dr. Ainey's definition of it. "Joy is the flag flying from the castle of the heart when the King is in residence."

God and the Unknown:

The Influence of Prayer in Times of Crisis*

By Rev. W. Y. FULLERTON, D.D.

THE whole world is in a quandary, and there is not a man in the world who can tell the cause of our present distress, and there is not a man in the world who can tell the cure.

It is quite evident that we are in the midst of supreme difficulty. Of the necessities of life there is no shortage. Wheat and cotton and wool abound, and yet there are multitudes of people—it would not be an exaggeration to say millions of people—who are starving and shivering. If you say that wheat and cotton and wool are far removed from the people who need them, there are thousands of ships that might take the plenty to the poverty, and they are lying idle; and the men to man the ships are idle too; and the coal to fill the bunkers and to make the power for the ships is in abundance beside us. If you say you need gold, there is gold enough, but it is sterilised and inoperative, locked in vaults in this nation and in that.

After the centuries of separation between the nations of the world, the world to-day is throbbing with a common life, and yet for some reason the nations of the world are separating themselves one from the other by their suspicions and by their nationalism. The ancient Faiths of the world are crumbling, so that the Church of God is not facing superstition and heathenism so much to-day as materialism and humanism. And over the whole world there broods a great fear. Men are afraid of each other, they are afraid of themselves, they are afraid of the future, they are afraid of the unknown. It was never more true than to-day that "the hearts of men are failing them for fear." Now, men and women of God, it is for us to have our hearts strengthened by faith.

The difficulty is so universal that there must be a common cause for it, and that cause cannot be mere naturalism. It is not science, it is not progress. There is something behind all, and I venture to suggest to you with great confidence that it is that we are in our present distress because we have come to the meeting of the ages; not the end of the age only, certainly not the end of the world; but what the apostle meant when he wrote to the Corinthians (1 Cor. x., 11)—that the things that have happened happened for our example, so that we might be admonished who have come to the ends of the ages;—the two ends that meet, the terminal point of one and the germinal point of the other. Always when the ages have met in the past, they have dovetailed and overlapped and merged. The new has begun before the old has ended. There is no sharp line of demarcation between them. Upon us there has descended the power of the age to come,

* Address given at the Central Hall, Westminster, October 28th, 1931, observed as a Day of Prayer for the Nation.

and the age of the past is not ended. When a strong wind meets a swift current, there is not likely to be smooth water. It should be reassuring beyond degree to all of us that it is our blessed Lord, the Lamb on the Throne, Who is prevailing to open the seals of history. It is He Who leads from one age to the other, He is behind all and over all. By the governance of God we are being led through trouble to some greater glory, if we show ourselves worthy of it.

It is almost commonplace now to say that we are in a crisis. That is on the lips of every speaker. There are those who say it is the greatest crisis of the world. That is not true. The greatest crisis of the world is in the past. When our Lord was asked by the Greeks to interview them, He had a vision of all the world coming to Him. He came only to the lost sheep of the house of Israel; but the others were coming to Him, and then it was that His heart was troubled. Then it was that He said that a corn of wheat must fall into the ground and die, then it was that He said the Son of man must be lifted up, and so He would draw all men to Him. He used the expression which if it had been transliterated instead of being translated would read, "Now is the crisis of this world (John xii., 31). That is the great crisis, the destiny of the world is settled, and it is settled by Him who bore the Cross and now sits upon the throne—the Lord adored whom we worship.

But while the Lord Jesus alone can save the world, He cannot save the world alone. He asks His people to co-operate, and they can co-operate in no greater way than when they come to pray. Prayer is not an idle exercise, prayer reinforces the command of God. God has so ordained it that we have a share with Him in His enterprise, in His service, in His sacrifice. He asks us to pray, and if the scientific temper of the moment says that prayer cannot alter the laws of nature, then our answer is that prayer is one of the laws of nature, that prayer is ordained of God to be one of the ways in which He fulfils His purpose. If you and I believe that we shall pray not for ourselves alone, perhaps not for ourselves at all, but for others. We shall pray not for our nation alone, but for other nations and for the whole world as laid on the heart of our Redeemer. For prayer can change things.

Dr. John Kelman was out in America on one occasion; he was speaking to an American leading statesman who said to him, "What America wants is an Emperor," and to the look of astonishment upon the Scotchman's face he added, "Yes, and we know His name." My friends, we too know His name—the Name that is above every name.

Last year I was in Garmish. The flowers and lakes were charming, the Zugspitz, the highest mountain in the district, dominating the scene. But my chief memory is of the Sunday morning when I went to the English church, waiting for God's message; it did not seem that I was to get any, until the last verse of the last hymn, in words that were scarcely poetry, sung to a tune that was scarcely music, God spoke to me, and the message has been singing in my ears many a time since.

> "Wish and fulfilment shall severed be ne'er,
> Nor the prayer's answer come short of the prayer."

And if you and I have the faith to ask large things this morning, this afternoon and this evening, the prayer's answer will not fall short of the prayer. We shall find that prayer will influence God—I say that reverently—and prayer will influence men, and prayer will change the atmosphere in which we go to vote to-morrow. As one night's strong wind will clear this City of London from every trace of fog down to its utmost cranny, one strong breath of the Spirit of God will clear the hearts and minds of men, and help them to see aright and brace them to act aright.

I meet everywhere with people who have in their minds in a somewhat subconscious way, that "something is going to happen," something special, something different. I believe that. I believe that while we are concerned about things that we imagine are in the balance, God has a still greater thing behind, and through this time of stress and strain He is preparing for some great work there is to do in the world, that shall lead not our nation only, but Europe, not Europe only but the whole world to His side; the five Continents of the world, the five fingers that shall be clasped in His eternal embrace, and

> "Wish and fulfilment shall severed be ne'er,
> Nor the prayer's answer come short of the prayer."

The Activities of God*

By Canon TISSINGTON TATLOW

A COUPLE of weeks ago a young Russian who had just arrived in England from France came to see me. He asked my views, with obvious anxiety, regarding the political and economic situation, and after a little talk I said to him: "You are not English and your life will not be spent here; why are you so concerned about this country?" In a flash came the reply: "You stand as a nation for moral and spiritual ideals in a way that no other nation does, and the loss to the whole world would be irreparable if anything serious happened to England."

We have come here to pray for the Nation, and let us ask God to purge our hearts of selfishness as we pray. We have the needs of our own people, and especially the unemployed, to think of; we have the vast commitments of our foreign missionary enterprise which need safeguarding; and there are habits of justice and freedom embedded in our national life which we humbly, and sincerely, believe we hold in trust not only for ourselves but for the world. Now with all this upon us as a nation we know that we are in a tight corner. And the more we think about it, the clearer does it become that our problem is not a material, but a spiritual one. The western world has not run short of material wealth, it has never been potentially or actually richer than it is to-day, but it is unable to avail itself of the wealth it owns. And statesmen and economists agree with the religious leaders that the cause is spiritual—mistrust, selfishness, and hatred are the root cause.

If the neglect of public worship, the misuse of Sunday, the disuse of the Bible have been symptoms for some time past of the need for spiritual revival in this country, our economic troubles are yet another symptom that the moral order of the world may not be defied. The crisis in our affairs is a fresh call to us to turn to God in repentance and hope.

It is in men's thoughts that change first of all begins to take place. And nothing can matter more than how we think about God. Men's thoughts are always infectious, and the tendency of the day is to have very poor thoughts about the power of God to help His children. Now I came here to-night because I feel keenly the need for corporate prayer at this time, and I responded to the invitation to speak, because the thought of God which I believe is needed to-day is the thought that He is active; and I wanted to say so.

I do not think that disbelief in God is a predominant characteristic of the nation, but what I think is characteristic is a wide-spread conviction that God is not very active in the world, that He does not count for very much in its common life. If, however, there was to be a change of mind—and that is what repentance essentially is—if there was to be a change of mind, and people became convinced of the activity of God then there would be a profound spiritual awakening accompanied by great changes in individual and national life, because people who believe with all their hearts in Almighty God as active throughout human life want to know what is the will of God and how they may co-operate with Him.

Think with me for a minute or two about God as active in human life. First of all we cannot be Christians and believe anything else. The thought of our Lord Jesus Christ about God presses this upon us. It is significant that almost all His stories were about the activity of God. In effect, He pictured God as a woman sweeping a house diligently that she might find a lost coin, or as a shepherd leaving his flock in the safety of the fold and going out to seek the lost sheep, or as a householder returning from a journey to see how his servants were behaving, or as a father going out to meet a repentant and returning son.

More directly in His teaching He proclaimed God as sending the sun and rain, tending the birds, clothing the grass, arraying the flowers, and supplying the needs of His children.

* Address given at the Day of Prayer for the Nation, Central Hall, Westminster, October 26th, 1931.

Yet again, when He declared the nature of God as love, He revealed in the most profound way that was possible the essential activity of God, for we know no quality like the quality of love for activity. Love is the most active personal quality known to man. And none are so active in the removal of evil, the meeting of need, the dispensing of gifts as those in whose hearts the love of God is shed abroad.

We cannot think with any sincerity or any reality about God without becoming convinced that God is active.

"Well," you say to me, "we look out on the world, and things seem to be in an awful mess, and the world does not look like a world in which God revealed by Jesus Christ is active." Now that is a challenge to which I am ready to respond. If we are to think with sincerity about the love of God, we are bound to think of that love both as building and breaking. The love of God is active among men to break as well as to build. It was not for nothing that Isaiah cried in his day—"Our God is a consuming fire." In days of faith, when men believe in God with their whole hearts and ask with tremendous sincerity what God wants, how the will of God may be done; when they seek for the guidance of the Holy Spirit, then the activity of God among men is the activity of building, then creative things, things that last in the lives of men and nations are accomplished, as they were accomplished by God working through John Wesley and David Livingstone, and Lord Shaftesbury and D. L. Moody. But in days when faith in God sinks low, and men go their ways without God, and build their lives in business, in society, in international relationships without God, then there are bound to be days of breaking. The love of God cannot confirm a society and its ways when that society does not in *all* the departments of its life do justice, love, mercy and walk humbly with its God.

We have seen a vast amount of breaking in Europe in the last seventeen years, but I believe that we shall terribly misjudge the real truth of things if we attribute that to the aloofness or to the inactivity of God. Read history and you will find that the creative periods, the constructive periods have been ages of faith. I don't believe that the cure for the *malaise* and the ills, even the economic ills, of this country are to be met in any other way than by a returning tide of Faith. I believe that because I believe that God is alive and active. We build our house on sand and it will fall in catastrophe again, as often as we build it unless we build inspired by the values which our Lord Jesus Christ revealed to be the values of God. We must pray that God will help us to be faithful in bearing witness to His power and His love and His readiness to redeem men into a freedom from sin which rests upon the victory won in the life and death of Jesus Christ our Lord.

"Eastern systems at their best could never be substituted for the Christian Faith. It behoves Britain to hold fast to that Faith by which she stands, and, having done all, to stand. The subtlety of our perils demands watchfulness, worship and prayer. Secularism is a menace to the sanctities of love and home. Materialism is a divisive curse; it depersonalises industry and estranges men from the true comradeship of social necessity. Sabbath desecration synchronises with social dullness because irreligion means personal boredom. For Britain, then, it cannot be the adaptation of Eastern cults in place of her dynamic faith. Nor must it be irreverent decline into secularism. The line of our development is secure alone in the Protestantism of our Christianity. That Protestantism has produced the freest constitutional democracy in history. Greek and Roman ecclesiasticisms are incapable of matching the creative power of this virile Protestantism. The Church of Rome in Italy and in Spain, even when she felt strong enough to fling her insults at our Elizabethan Throne, and mass the Spanish Armada for our doom, failed to deepen the foundation of those civilisations, by those principles of citizenship which leave the individual conscience free as 'the oracle of God.'"

Rev. S. W. Hughes, D.D.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

We shall be grateful also if Continental readers will send us Newspapers or Letters containing information of interest concerning Evangelical movements on the Continent.—[ED.]

The Continent and the Week of Prayer Writing at a time when public attention is being called to the possible failure of the League of Nations, and when the economic position of Europe is leading to unrest in various countries, we shall carry the sympathy of all if we remark that the situation calls for prayer. We know of nothing, not even disarmament, that can prove so effectual to the peace and unity of the nations as a manifestation of spiritual unity in prayer to God, and this the Universal Week of Prayer provides for. When in all the Continents, and in scores of languages, Christians gather together to seek spiritual renewal and unity, and to unitedly ask for His blessing upon such gatherings of world importance as the General Disarmament Conference to meet in February, something not only must, but *does* happen. Prayer changes men and things. But it is not enough that there should be an invitation and suggested topics for prayer, they must be translated and put into use. To ensure this, much intensive work is necessary at Headquarters in London; but there comes a time when national activity is called upon to take up the threads, and that time is now. We hope friends and representatives in all countries will by the time this issue of EVANGELICAL CHRISTENDOM reaches them have their translation effected (where necessary) and in print, and that arrangements for united gatherings during the Week of Prayer (January 3rd to 10th) in every country will find early completion.

British Help for Protestant Europe We wish that British Christians would show more interest in the work of the Protestant Churches of Europe. We do not wish to belittle what *is* being done, but are concerned as we receive from time to time reports, especially from smaller countries, telling of sources of income which have failed and of Pastors already underpaid, whose limited stipends are in arrears. We have before us as we write the latest report of the Union of Greek Evangelical Churches. It consists of ten congregations, only four of which are self-supporting. This little, but thriving Church, is happy in having among its Pastors those who have distinguished themselves in the service of the Nation. It is Presbyterian in government, and the simple Gospel of Salvation in Jesus Christ alone is being faithfully proclaimed throughout Greece. While the number of organised churches remains the same, that of small organised groups scattered up and down the land is increasing, evidence of the power of the message of the Gospel of Christ. Of these groups only two at present have regular evangelists, the others depending upon one itinerant evangelist. The sad feature is that this situation is caused, not for lack of workers, but on account of lack of funds. Greece, too, has its financial crisis, which has so affected the work of the Evangelical Churches that at the time of writing even the four which are self-supporting have been unable to pay their promised contributions to the Synod's treasury. In the grants acknowledged we note that only £20 was received from the whole of Scotland. England contributed £250, of which £230 is acknowledged from the World's Evangelical Alliance. Well may the report conclude with the appealing cry "We need the prayers and the encouragement of our brethren abroad." Cannot more be done to help evangelicals of this country, so closely allied to Britain, and so deserving of the "encouragement" asked for, upon the receiving of which so much depends?

Albania On other pages Mr. Gooch narrates his experiences in Albania, and we hope the account of his travels will impress upon all readers the importance of helping to substantiate the only mission and schools in Albania where the Bible is taught and the Gospel of Christ

faithfully preached. When this country, the newest and smallest Kingdom of Europe, is mentioned, many enquire where it is, and quite recently we were asked the question: "What language do the natives speak?" Nationality in Albania is a strong feature of its rebirth, and the Albanians, who speak their own language, but many of whom are proficient in English, are a brave race, with an important part to play in the future of South-Eastern Europe. There is a population of about one million souls, of whom a little more than half is Mohammedan, while there are some 169,000 Christians attached to the Orthodox Church and 118,000 to the Roman Catholic. The latter are largely in the North and the former in the South. At the present time the whole of Albania is impressionable, and it is therefore important that existing work should be supported and re-inforced. The Mission in Kortcha presents encouraging features; its schools are well attended, and its mission work, which extends to the villages around, might be widely increased. It receives no help from the Government and is under no Board: in consequence it is in danger of being closed down unless new sources of income are opened up. Its appeal to England is for friends, and help with its funds. Some kind of organisation is called for—we suggest "Friends of Albania"—to spread information, encourage sympathy, and by prayer to further evangelisation. We should like to know that this appeal for volunteers is responded to. Should any of our readers have the matter laid upon their hearts we hope they will write to us. Let us not forget that modern Albania is the ancient Illyricum, where the Apostle Paul preached the Gospel of Christ. The language itself descends from the ancient Illyrian, and is said to be the most ancient tongue in Europe, being the mother of Latin and Greek. Albania is the acorn of the Illyrian oak. The things which belong to its peace and prosperity include those which accompanied the footsteps of the great Apostle.

The Present Position in Spain The situation in Spain has cleared somewhat. The Republic has become established, although it is, and will be, faced with great difficulties for some years. The elections to the Spanish Cortes showed that out of 1,015 candidates presented to fill the available 470 seats, only six Monarchists were forthcoming, only one of whom was elected. Only 22 Communist candidates were put forward, and not all of these were elected, but there is a growing danger from this influence, especially as the situation is not without tendencies to divisions and quarrels among the various parties which make up the Government. One of the first acts of the Provisional Republican Government was to decree the disestablishment of the Roman Catholic Church, and this was followed by an order for the expulsion of the Jesuits, the nationalisation of their property, and the termination of the budget for the clergy within two years. This order was followed by the resignation of President Zamora, a devout Roman Catholic, and his place has been taken by Señor Azana. Following this rearrangement the Cortes proceeded to declare liberty of conscience and the right to practise any religion "within the requirements of public morals." Religious processions and demonstrations are forbidden, but we understand there is likely to be some exception in regard to certain festivals, a decision upon which is not yet announced. It is early yet to speak of the full effects or even the permanency of these great changes. In the meantime a day of Evangelical opportunity has come to Spain, and every possible help should be given to existing organisations which have the confidence of the Spanish Evangelicals. They have emerged from great tribulation and deserve all the sympathy we can show them. Foremost among them is the Spanish and Portuguese Church Aid Society, which represents a band of devoted clergy ministering to men and women who bear in their faces outward signs of the power of Christ in their lives. Divine blessing is resting upon their labours, and there is a delightful spirit of Christian brotherhood among themselves and in contact with the members of all the Evangelical Churches and believers in Spain.

Prospects and Opportunity Mr. Percy Buffard, Director of the Spanish Gospel Mission, in a recent issue of *Tidings from Spain* speaks of the spread of atheism on the Peninsula, and of the fact that the great mass of the Spanish people are divorced from religion—"a sad comment on the so-called Christian Church that has had

dominating power in this country during many centuries." On the first Sunday that Mass was made voluntary for the soldiers in the barracks, and the prisoners, of 600 soldiers only one went to Mass, and of 800 prisoners only three attended the service. Thus has Roman Catholicism almost completely lost its hold upon the common people. Speaking of the prospects and opportunity in Spain, Mr. Buffard says: "When we turn to the prospects for Evangelical work, things are not very reassuring. The great bulk of the people are sick and tired of the only religion they have known, and are inclined to think that all religions must be equally bad. On the other hand, with a certain measure of tact, a respectful hearing can be obtained, and we have found that wherever we have been able to address a large gathering, the people, who at first were prejudiced against us, have soon changed their prejudice to respect and favourable comment. *There is a wonderful opportunity now for Gospel work*; it is easy to organise meetings of from 500 to several thousands of people almost everywhere. Unfortunately, with a few splendid exceptions, there are not many signs of Evangelical workers having awakened to the opportunity. The great majority are tied to their own little congregation which they think they cannot possibly leave, and so the opportunity for work in the towns and villages around is neglected and will never come back. In the course of a few years Spain will be definitely anti-religious unless we seize the opportunity now."

Protestantism in France The Conference of the Alliance of Reformed Churches holding the Presbyterian system, better known as the Presbyterian Alliance, which was held during September at Mazamet in the South of France, laid emphasis upon the story and work of the various Reformed Churches of that country. Under the leadership of the honoured Pastor Ch. Merle d'Aubigne the Protestant Churches of France have been brought into closer union, and to-day present before the whole nation and the world a united front, the G.H.Q. of which is the spacious building in the Rue de Clichy in Paris, where the Protestant Federation of France groups its many-sided activities. The history of the French Protestant Churches is a thrilling one, not only in their origin and during the long periods when they were exposed to persecution, but in later years, and even now, when the aftermath of war is calling them to renewed sacrifice in witness to the Evangelical Faith. The record of growth is remarkable. In 1806, when they first received legal existence, there were 78 organised churches and 120 pastors; to-day, including the provinces formerly annexed to Germany but now returned, there are 1,038 pastors in active service and as many parishes. The Paris Missionary Society was formed in 1822 and now represents 260 European agents at work in nine fields in Africa and the Islands of the Pacific. In 1847, the Central Protestant Society of Evangelisation was formed and is to-day combined in the Evangelical Society of France, which has built or helped to build over 150 churches or manses, has supported or largely subsidised several preparatory schools of theology, has flooded the country with its Evangelical publications, and enabled Protestant France to retrieve the losses it suffers annually through mixed marriages and other causes. Recently the work of the McAll Mission has been brought into closer touch with the Protestant Federation of France, and altogether there is a unity of purpose and aim which is telling upon the whole interests of Protestantism in France. The Protestant Churches of France manifest a worthy example of the unity which becomes the Gospel of Christ, and such help as can be given to them by prayer and practical support should bear in mind the great wall of opposition which has to be broken down in a country still nominally Roman Catholic.

Luther Uber Alles At the Mazamet Conference the delegates were privileged to welcome a representative of the German Lutheran Church in the person of Oberkonsistorialrat Schreiber, a member of the Lutheran Church Council in Berlin, and formerly director of the Bremen Missionary Society. Speaking on the subject of Lutheranism, Dr. Schreiber evoked considerable discussion from his statements that "Lutheranism is Luther" and "Luther is at the same time the greatest prophet who has appeared since the time of the apostles, and the greatest of all Germans." He pointed out that Lutheranism has, as a distinctive sign in the domain of faith, its constant pre-occupation with the putting of

sinful, fallen man in the presence of the unmerited grace which is revealed in Jesus Christ, and that it attaches little importance to external forms of worship and of ecclesiastical organisation, in order to insist all the more strongly on the necessity of preaching the Gospel: "the Church is everywhere where the Gospel is proclaimed." Two further points were stressed, in the facts that Lutheranism abolishes all distinction between clergy and laity, and desires that the church should remain in intimate and living contact with the people to whom she belongs, and that there is no opposition between Church and State, both are desired of God, Who calls them to collaborate. The Church, however, has her special mission and rights which she can claim; it is not the State which gives her existence, and she can still say to-day, as Luther said formerly to the Elector of Saxony: "I imagine that I shall be better able to protect your Highness than your Highness will be able to protect me." To-day the whole world honours Martin Luther, not so much for his name or the great Church called by that name, but for his life and works, and especially his insistence upon the unique importance of the Holy Scriptures, contending that the soul could do without everything but the Word of God "without which none at all of its wants are provided for." At a time when it was generally believed that all grace and salvation were obtained through the sacramental and penitential system of the Church, Luther's cardinal tenet of "justification by faith alone," and his forcible advocacy of the priesthood of all believers, created a revolution in religious thought and helped to constitute the Reformation. Were he with us to-day we believe it is these things he would stress. There is great need for some such voice in our midst, for the progress of Church unity and reunion is tending to silence the voice of the Spirit, Who testifies to Christ as the only Name which characterises the one and true Church Universal, the author of the only unity which can bind together in fellowship and love the flock of which He is the Shepherd.

Protestantism in Yugoslavia Rev. Alexander Agoston contributes to the "Quarterly Register" of the Presbyterian Alliance an important survey of the Protestant Churches in Yugoslavia. We welcome this, for there is need that the great harvest-field of Yugoslavia should receive more prayerful thought and action from outside, where there is much ignorance concerning its varied population and peculiar needs. Yugoslavia, constituted by the Kingdom of the Serbs, Croats, and Slovenes, is one of the most beautiful countries in Europe. It has a population of some twelve million Serbs and Croats, the Serbs being Greek Orthodox and the Croats and Slovenes Roman Catholic. In Bosnia and Herzegovina there are close upon one million Moslems. Religious freedom prevails, and the Protestant Churches are represented by the Reformed (Calvinistic) Church, the German Lutheran Church, the Slovac Lutheran Church, the Methodist Church, and the Federation of Baptist Congregations. The difficulties under which these churches carry on their work are not due to persecution, but rather to universal poverty and consequent misery for the ministers—there are ministers with four or five children who have to live on £40–£60 a year. And yet, in spite of poverty the people of the Reformed Church in Yugoslavia support an orphanage! Speaking of the churches as a whole Mr. Agoston remarks:—

> The Jugoslavian Protestant Churches are struggling with great difficulties inside and outside of the Church. But one thing is evident: in these Churches the light of the Gospel is burning in the candlestick. It is not only the ministers who are carrying on the spiritual work but a number of laymen are also helping in it. They carry on evangelising work among the children, among youth, the men and the women. They introduce the Bible into the families, their children learn religion out of this book, their young men and the older ones alike are carrying this book in their pocket and read it. Praying is not a mere liturgical form in their life but personal communion with God. As one can see, every one of the Protestant Churches has some kind of an institution of charity which are supported by voluntary offerings. This shows that they want to serve the abandoned ones, the poor and sick. By carrying each other's burden they are fulfilling the Law of Christ. And certainly the great Western Protestant Churches ought to feel great responsibility for these Churches, and ought to pray and work for them.
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> What is the task and the mission of the Protestant Churches in Jugoslavia?
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> Any one of the Protestant Churches would make a great mistake if she should think that her mission is to convert the Orthodox Serbians to her Church.
>
> That is not our mission in Jugoslavia. Our task and mission is two-fold: Inside of our

Churches we must strive to become more faithfully a "real Christian Church," to live and spread the Gospel, to make religion for the greatest number of people an *individual* instead of a mass *religion*, in order that the individual souls may find Christ, read the Word of God, and have a direct, personal relation to God.

Outside of our Churches our task and mission is that the great Orthodox Church may receive inspiration from our work, as a result of which she will start to dig wells for the living waters of the Gospel on *her own ground*, and the latter lead her own people to these wells, because this people is thirsting with great spiritual thirst for the Living Christ.

Protestant Advance in Czechoslovakia

The official census-taking in Czechoslovakia has enabled Dr. J. B. Soucek, the Moderator of the Evangelical Church of the Czech Brethren, which is the largest Protestant Church of the country, to arrive at some interesting facts concerning the growth of the Protestant Churches. The position of the Roman Catholic Church has continued to get weaker, not to any great extent, but notably; for instance, in Bohemia the number of Roman Catholics has fallen from 78 per cent. to 74 per cent. It is noteworthy that this falling away from Roman Catholicism is spreading, even in the places where, in 1921, it advanced slowly; for instance, in Moravia (where the number of Catholics has gone down to 87 per cent.), while the number of persons with no church connection and followers of the Czechoslavak (los von Rom) Church has approximately doubled, and the number of Protestants shows a fairly considerable increase. More interesting still are the further developments in Prague, and over Central Bohemia in general (where the position of Roman Catholicism suffered most in 1921); in this region, and particularly in Prague, the decline of Roman Catholicism has almost come to a standstill (probably due to the city's great expansion and the influx of new inhabitants from distant Roman Catholic parts of the Republic). Most significant, however, is not merely the relative (in Prague from 19 per cent. to 14 per cent.), but also the absolute decrease of persons without religious confession in the whole of Central Bohemia, where, as a result of this, there has been a great increase in both the Czechoslovak Church and the Evangelical Church of the Bohemian Brethren, as well as the other Protestant Churches. The results of Dr. Soucek's comparisons show that the opposition of wide groups in Czechoslovakia to the Church of Rome is profound and enduring. The people are not without their religious needs, and the mere negation of Roman Catholicism will not satisfy them. The census reveals that there are now 1,132,000 Protestants in the whole of Czechoslovakia as against 990,000 in 1921.

"Continental Protestantism has a great vision of a world-wide collaboration of Protestant forces, in order to tackle jointly the tremendous problems which, though they may seem to have a merely Continental aspect, are, in fact, problems of World Protestantism.

"Continental Protestantism believes and trusts that the Evangelical Churches of Great Britain and America will fight with them, shoulder to shoulder, in the final battle between Christ and Anti-Christ, of which, at the present time, the Continent seems to have become the battle-field."

Dr. Adolf Keller.

Reunion Notes

The Free Churches and the Lambeth Conversations At its annual Assembly in September the Federal Council of the Evangelical Free Churches considered the invitation of the Archbishop of Canterbury to resume the Conversations on Reunion, and the following Resolutions were adopted *nem. con.*:—

> The Federal Council, having received and having been authorised to consider the letter addressed to the Moderator by the Archbishop of Canterbury, inviting the Council to appoint representatives in order to resume the conferences with representatives of the Church of England which were, by consent, suspended in 1925, thanks His Grace for the communication and reciprocates the friendly spirit in which it is sent. The Council accepts the invitation, and in doing so assumes that the agreed results of the previous joint conferences remain and are acknowledged as a basis of future discussions.
>
> In this, its first public utterance on the subject of Reunion since the Lambeth Conference of last year, the Council would not be frankly expressing the mind of the Churches which it represents if it did not say that the inadequate consideration given by that Conference to the work of the four years of joint-conference with the Free Church representatives, and the omission of any reference to its more significant findings, created wide-spread disappointment, which has not made easier the renewal of these conversations. Now, however, that these joint conferences are to be resumed, the Council assures the Archbishop and those associated with him that its delegates will whole-heartedly seek, in consultation with their episcopal brethren, the realisation of the hope expressed in His Grace's letter—"that some further step may be taken towards at least fuller understanding and fuller spiritual co-operation, or, if it may be by God's Will, towards even closer union."
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> The Council has always urged that discussions on unity can have little effect unless they are accompanied by acts of unity; and it earnestly hopes that, on the resumption of these joint conferences, more may be done in this direction than hitherto has been found possible.
>
> The Council resolves to appoint a committee, with power to enter into conference, and with instructions to report to next year's meeting of the Council.

We think the Council have wisely accepted the Archbishop's invitation, but we still share, with many others, misgivings concerning the course of events, which led to the linking of the Church of England with the unreformed Old Catholic and Eastern Churches rather than with the Evangelical Free Churches. In view of this issue the Federal Council of the latter body have acted as all would wish by insisting that "the agreed results of the previous joint conferences remain and are acknowledged as a basis of future discussions." We all know where these former discussions broke down, and we do not think the cause of rupture is helped by the attention given in the meanwhile to the Old Catholic and the Eastern Churches. The situation needs to be cleared from all ambiguity in order that the wide-spread public who regard the Church of England as Reformed and Protestant may be assured that nothing has been done or will be done to form an insuperable barrier to closer relations with the non-Episcopal Churches of Christendom.

Intercommunion It is the view of many that steps already taken to promote intercommunion with the Old Catholic and Eastern Churches involve the sacrifice of principles that bar the path to Home Reunion. The Report of the meeting of the Joint Commission of the Anglican Communion and the Old Catholic Churches, held at Bonn on Thursday, July 22nd, 1931, presents the ultimate decisions of the Commission, which are contained in three paragraphs: (1) Each communion recognises the catholicity and independence of the other and maintains its own. (2) Each communion agrees to admit members of the other communion to participate in the sacraments. (3) Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith. Reading the report in full we have been struck by the apparent awakening of some of those who took part in the discussions to the fact that the voice of the Lambeth Conference was not inclusive of a large section of Evangelicals within the Church of England, which probably accounted for the question raised by representatives of the Old Catholics: "How is it that the voices of the so-called Evangelical and Protestant

party were not heard at the Lambeth Conference?" And they further enquired, "Is the Protestant party officially recognised as holding to the official teaching of the Anglican Church?" In our opinion, the responses to these questions, and others, and the fact that they were raised at all, indicates that misleading interpretations of the position of Evangelicals and Protestants within the Church of England, and their attitude in regard to the teaching of the Prayer Book and the Thirty-Nine Articles, have been put before the representatives of these foreign Churches. It is time that clear emphasis should be placed upon the fact that Evangelicals and Protestants, although tolerated by the Bishops who sat behind closed doors at Lambeth, are not fairly represented by the place assigned to them by the Bishop of Gloucester in his report to the Archbishop of Canterbury, in which, as regards the position of parties within the Church of England, he stated that "It was not correct to look upon the Church of England as divided between two or three parties. The great majority, both of the clergy and the laity, were members of the Church of England simply, with tendencies, perhaps, in one or other direction. *On the fringe of the central body were the organised parties* (the italics are ours). The question whether the National Church is, and is to remain, Catholic, Apostolic, Reformed and Protestant, is the great question at issue, and it vitally affects the twin subjects of reunion and intercommunion in the relations of the Church of England to and with the Free Churches. The latter can never accept as a condition of intercommunion that it "does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other," and if for the purpose of reunion this test is applied to the Old Catholic and the Eastern Churches we see no reason why it should not apply to the Roman Catholic Church. On such terms of unscriptural compromise any kind of reunion and intercommunion is possible, for consent is given to Adoration of the Sacramental Elements, the Sacrifice of the Mass for the Living and the Dead, and other pre-Reformation doctrines and practices. It was the inclusion of these doctrines, expressed or implied, in the Revised Prayer Book, which was the main ground upon which the House of Commons rejected that Measure.

The more Excellent Way It is painful to any spiritually minded Christian to write such criticisms. It is clear, however, that what might have been has been stampeded by the Lambeth Conference of 1930. Presuming the inability of the Bishops to arrive at decisions favourable to closer union with the Evangelical Free Churches it would have been better had they confined their reunion counsels and proposals to a restatement of their "Appeal to all Christian People" of 1920, for that, at least, made *unity* possible. As it is, the question is now raised—"Is Unity impossible?" The answer to this vital question is twofold. First, there is "a more excellent way," for "now abideth faith, hope, love, these three; but the greatest of these is love." Can this precept and principle of Christian Unity be applied, even to-day, to "our unhappy divisions"? We think it can, and that it should, but that cannot be to the detriment of Truth. Christians can love not only "in the Truth," but they can also apply the Truth to love. It is the spirit which quickeneth, the letter kills. The other reply to the question is to be found in a right conception of the Church. The World's Evangelical Alliance has never compromised on this or any other great principle of the Christian Faith. It believes, and acts upon the belief to-day, that the Church of Christ is one Church, and that being such, and as such, all organised Churches are secondary in importance to its unity, its fellowship, its witness, and its ultimate destiny. We might add much upon this theme; we content ourselves, however, by quoting a paragraph from our contemporary, *The Record*, the Church's oldest newspaper, which in all relationships of Christian Unity ever treads "the more excellent way." "The Church on earth exists as a means to an end. That end is the salvation of man. Nothing is essential to the Church which is not essential to man's salvation. Dr. Garvie asks, in this month's 'Contemporary Review': 'Do the apostolic succession, the historic episcopate, the valid sacraments, the regular ministry redeem men from sin, and reconcile them unto God. Are they necessary to salvation?' The answer is obvious, and the conclusion to be

drawn is clear. The claims of apostolic succession set up barriers of exclusion which are the chief hindrances to unity. The Roman Church on these grounds excludes all others. The Anglo-Catholic, on similar grounds, excludes the non-Episcopal Churches. As Dean Inge has said, Jesus Christ 'abolished at one stroke the whole principle of religious hierarchies. His disciples were to be a band of brothers; there was to be no precedence among them except in service.' The path to unity is through the recognition of the fundamental minimum of Christ's requirements, and not to claim divine authority for institutional elements of religion so clearly contrary to the whole spirit of our Master, as it was shown in His attitude towards the whole system of Jewish organised religion."

Acts of Unity It would be well if those who claim to speak with authority for the Churches could become impressed with the fact that actions speak louder than words. Unfortunately the great mass of Christian people doubt the sincerity of decisions and resolutions on the subject of Christian Unity, but they are swift to respond to action, which after all is the incarnation of love. Thoughtful people are beginning to chafe at supposedly representative bodies who utter pious expressions of their conclusions concerning union and reunion, and yet when their views are explored and responded to find themselves unable on ecclesiastical grounds to live up to their recommendations. These are days when it behoves all Christians to stand together and to work together, not in water-tight compartments of ecclesiastical forging, but in spirit and in corporate action. Unity for the sake of fellowship is a very different thing to unity for the satisfaction of religious obligations. The one can only be expressed by action arising from a conscious sense of the brotherhood of the Cross of Christ, where all Christians are one; the other affects to hold the key to the solution of the problem of unity and reunion, but the doors remain locked and barred. Let those who know that the Holy Spirit of God dwells in all alike act so that their unity is plain to one another and to the whole world. The key to unity and reunion is not held by any one Church — it is in the hands of individual Christians. Do they use it?

St. Paul's a National Church? Mr. Hugh Redwood, whose book, "God in the Slums," is a best-seller, is one who is well able to judge the outlook of the masses upon religion when they see Christians divided and quarrelling with each other as rival Churches. He suggests a panacea—the arrangement of periodical inter-denominational services in our Cathedrals and Churches, and raises the question, "Why not a lead from St. Paul's?" When such questions are raised they form good "copy" in the daily Press, but we are not convinced that this is the best method to bring about fellowship and reform in inter-Church relations. The Minister of the City Temple thinks Mr. Redwood's suggestion "a very excellent one," and adds, "I see no reason why these great cathedrals should not be regarded as "national." The Secretary of the Metropolitan Free Churches escapes criticism by avoidance of the political question. He thinks Mr. Redwood's suggestion will find a ready response among lovers of Christian unity throughout the whole land, and adds "Is it not time that this great question was taken up by the people themselves?—they are considerably in advance of their ecclesiastical leaders in questions of unity . . . . why not an inter-denominational service at St. Paul's, and an occasional exchange of pulpits?" Some may still be living who remember the experiment tried by Dean Stanley of Westminster Abbey, when, among others, an Honorary Secretary of the World's Evangelical Alliance, Dr. Stoughton, was invited to preach in the Abbey, the subject, we believe, being Christian Union. Following Mr. Redwood's suggestion, letters were addressed by the Secretary of the World's Evangelical Alliance to the Bishop of London and the Dean of St. Paul's, drawing attention to the interest aroused, and offering, if permission could be granted, to arrange an inter-denominational and devotional service in St. Paul's either on Sunday, January 3rd, the day appointed by the Archbishops as a Day of National Prayer, or on one of the following weekdays when the Universal Week of Prayer will be observed. While the replies do not indicate that either of these great Christians would personally object, the Chapter, who have authority in such matters have found themselves unable to approve the suggestion.

We hope, however, the time may come when such gatherings, under necessary and wise supervision, may be considered in the light of our common Christianity.

The Oxford Group Movement There are encouraging signs of spiritual revival in our great University centres. It is not the older organisations which are responsible for this movement, it is the younger men. Many of these are full of faith, in some cases newly found, and zeal, and, like some of old, they feel impelled to beckon to their partners and to tell them of One Who can work miracles through us, but must first work miracles in us. These students have formed themselves into the Oxford Group Movement, which must be described as a movement with no organisation, no membership lists, no officers, and no dues. Its members consist of those who seek whole-heartedly to recapture that quality of life which vibrates through the Apostolic Age. Its leadership rests upon those men and women whose spiritual experience and consecration merit authority. The Group believes among other things that there is most urgent demand upon all in these days to let loose the power of God's Holy Spirit through the Christian Church. Rebirth, Reunion and Revival are their watchwords—"these are the desperate need; there is no other solution to the appalling problems of our time. There is no other hope before us. It must be Christ or chaos." Can there be any more hopeful movement in our day than this? Can we not pray so as to translate it into our churches, that the pall of respectability may fall off and reveal the need of "gold tried in the fire, that thou mayest be rich; of white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and of eyesalve, that thou mayest see." It is a solemn, even a serious thing to pray for spiritual revival, whether it be on the part of a Church or an individual. If one consecrated soul so prays, God must work, and the issues—are we prepared for them, their overwhelming exposure of poverty, of nakedness, of blindness? These questions have been faced and answered by the members of the Oxford Group Movement; "it seeks, under the power and guidance of the Holy Spirit, to present a challenge of absolute honesty, absolute purity, absolute unselfishness, and absolute love. Whatever is not in accord with these standards must be dealt with frankly and drastically." And the Group is a fellowship—of activities, of witness, of life-changers, based on a common experience of Jesus Christ as personal Saviour and Lord. "Church unity, racial unity, and international unity follow as a matter of course. The first things come first. There is the urgent need, there is the realisation: Rebirth, Reunion and Revival, through Jesus Christ."

Some Secretarial Changes Dr. C. H. Irwin, the late Secretary of the Religious Tract Society, of whose honoured career we spoke in a recent issue, has been succeeded by the Rev. R. Mercer Wilson, M.A., as Secretary, and the Rev. T. Cullen Young (of Livingstonia, Nyassa), as Deputy-Secretary. Mr. Wilson, who has answered to the call of the homeland, has for some years been Professor of Church History in Wycliffe College, Toronto, and before travelling to Canada he was for five years Clerical Secretary of the Irish Church Missions. Mr. Young, who is a Minister of the Church of Scotland, brings a ripe knowledge of the mission fields to the service of the R.T.S., and we express the hope that through both appointments the Society's usefulness may be greatly extended.

The British and Foreign Bible Society could not expect to replace the ripe experience and statesmanship of Dr. Ritson, but they have found a notable successor in the Rev. J. R. Temple, who is also a representative of the great Wesleyan-Methodist Church. Dr. Temple was among us on the platform of the Central Hall, Westminster, during the day devoted to Prayer for the Nation, affording an opportunity to express the good wishes of all associated with the World's Evangelical Alliance, with whom the work of the Bible Society has ever been and will be a first interest.

The Zenana Bible and Medical Mission will suffer a great loss in the personnel of its staff through the resignation of Dr. Carter. This will not take effect until the end of the year. For twenty-three years Dr. Carter has given his best, unremittingly,

to the work of the Z.B.M.M., and altogether we find it difficult to think of this valuable Society without his genial presence and his valuable services. The World's Evangelical Alliance takes special note of his retirement on account of Dr. Carter's unchanging attitude to its principles and his kindly associations with its work. He will leave behind at 38, Surrey Street, a fragrant remembrance of his unfailing courtesy, his mature judgment, and his genial friendship, and these qualities will, we hope, still be available in spheres of less exacting activity after December 31st.

A Broadcast Chaplain? A remarkable article appeared in a recent issue of the *Radio Times* drawing attention to a frequently-expressed wish that there might be a B.B.C. Chaplain. If the question came into the area of public discussion no doubt widely differing points of view would be forthcoming. We ourselves do not agree with all the conclusions of the writer of the article; for instance, we do not think that listeners-in to religious services are composed of two groups of persons, those who are unable to go to Church, and those who, for one reason or another, have abandoned the habit of church-going. Nor do we think that the entire "wireless congregation consists of men and women who are of genuine religious mind and aspiration." The circle needs to be drawn wider. In our travels in South-East Europe we have found that quite a large number of people—including Jews and those of no religious persuasion, regularly listen-in to the Studio Services on Sunday evenings. In this connection we may now mention that we were asked to do anything possible to induce the Director of the B.B.C. to provide speakers who can speak from heart experience of the power of the Evangel at these services, having regard to the fact mentioned. It is interesting to note that the writer of the article referred to thinks that any such appointment as that suggested should be in the hands of a layman. Many will agree in this. We do not like criticising the B.B.C., the general conduct of which, in most difficult circumstances, especially at times, is beyond praise, but we do think that in the arrangement of the Sunday Evening Services the net is not thrown wide enough. There is too much of the same school of religion, and too little of that most valuable and much-appreciated testimony to the simple things of the Christian Faith, as, for instance, contained in addresses listened to on rare occurences by such speakers as Dr. Ritson, Rev. W. W. Cash, General Higgins, and others devoted to the occupation of "fishers of men." It is a mistake to suppose that listeners object to plain speaking, or to the old truths of the Gospel of Christ as He Himself spoke them. But we are digressing. The writer of the article under consideration pays a high tribute to laymen —"the strongest religious impulses which have ever moved mankind have come first through laymen; officials are too encumbered and committed." It is interesting to note the suggestion that the Chaplain should be unpaid, and we should wish to make suggestions.

The Search for Reality We have been reading an absorbing article by Dr. S. D. Chown (in the *Biblical Review*) on "The Search for Reality in Religion." Distinguishing between the search for reality in *religion* and that for truth expressed in creeds, Dr. Chown discusses the position of those, unfortunately a large number, who puzzle over the question as to whether the Divine Being could or could not have prevented the wanton slaughter of millions of people during the Great War—and because He did not they assume He could not, and have therefore allowed themselves to drift into atheism or the complete denial of the existence of the Divine Being. We quote this as one only such argument often put forward, and not unheard in Hyde Park, for the non-existence of a Supreme Being. Dr. Chown assures us that the relief which has been sought from such a mental predicament has been accepted, notwithstanding the contemporary assurance of foremost scholars that modern science is justifying a new grip upon God as the Creator and the Sustainer of the Universe. He quotes Sir James Jeans, who has stated that "It has been discovered that the sun is a million times larger than our earth, and that some stars are millions of times larger than the sun, and that the total number of the stars is about equal of the number of the raindrops that fall over the whole of London during a day of heavy rain." "The number of the stars is now estimated to be

about thirty thousand millions, or twenty stars to every individual person of the world's population to-day." And he adds, "From the astronomical point of view the madness must be theirs who deny the creatorship of Him Who we devoutly call God." Of course God could prevent war, but He does not do it, for "from whence *come* wars?" Are they not the result of sin, of a state of heart and mind, of an attitude towards God? And God, in the Gospel of His Love has provided a remedy, for the individual as for the community and the nations. It is only when the stubborn hearts and wills of men have been subordinated and brought into touch with the mind and will of God that a new creation and a new creature can evolve. It is in the new birth into the Kingdom of God that men and nations must learn the art and blessings of peace, and only as that Kingdom comes can it be said "There shall be war no more." Dr. Chown develops this scheme of Divine "conversion" as his article proceeds. "Rising above the testimony of science, of nature, of literature, and passing through the gate which is in the Scriptures termed conversion, a new relation is entered into between God and man, time and eternity, and one becomes possessed of a type of experience hitherto by him unknown . . . the spirit of comradeship with Jesus." The article concludes with an arresting incident pointing to the fruit of conversion. "The governor of the prison in which Nurse Edith Cavell was confined, before being led out to her execution, said afterwards that he 'expected to see a downcast, sobbing woman, but instead of that the victim came out with head erect, and with a look of radiant happiness upon her face. Before I knew it,' said the governor, 'I was sobbing myself, and the men around me, and the German soldiers. I said to myself, surely there is a God Who can give this woman such courage, and since then I have never ceased to believe in a Supreme Power.'"

The Need for Spiritual Renewal An ingenious letter appeared in a recent issue of *The Spectator* (it was signed only by initials), in which the writer aspires to spiritual renewal of the national life, and expresses his view that people are neglecting church attendance because they feel no heart in taking part in services based on much that now cannot be held true. He adds, "Another and still more glorious Reformation is due. The doctrines of the Miraculous Birth, Incarnation, Resurrection, Ascension, Redemption, are untenable in the sense in which they are distinctly set forth in our Prayer Book. . . . The greatest need to-day seems the revision of the Prayer Book, that it may express clearly the beliefs of to-day; and a revision of the Bible, a reselection of the parts of the Old Testament, with addition of those English writings of our era *equally inspired by the Holy Spirit*" (the italics are ours). All this evidence of extreme Modernism can be treated lightly and as one of those silly outbursts peculiar to special seasons of the year, but the thoughtful will ponder the fact of such a letter finding space in one of our most intellectual reviews. Happily it has been followed by a letter pointing out that the previous writer seems sadly out of touch with practical reality in his suggestions as to how spiritual renewal in the national life shall be brought about. The writer adds "the masses of English people are unlikely to be influenced by either revised Prayer Books or revised Bibles. They are definitely *not* inclined towards a Modernistic 'interpretation' of Christianity as against the traditional Faith, but rather, very little interested in *any* presentation of religion, and certainly not attached to the idea of Christ, as 'N. A.' would seem to maintain." To us Evangelicals the first letter is evidence of how far the Modernist pendulum can swing, and has swung. How many there are, even in our Evangelical Free Churches to-day, who are prepared to follow the writer of this letter if, as it appears, he interprets spiritual renewal in the light of the leadership of Christ "who was man Himself," but not in that of his essential lordship. And when we appreciate the fact that with very many preachers and teachers the question of the Divine Inspiration and Authority of the Holy Scriptures is denied to the issue of making claim to "equal inspiration by the Holy Spirit" for "English writings of our era" we can and must seek more resolutely to set forth the only basis of spiritual renewal in individual or national life, the return to the Scriptures of truth and the truth of the Scriptures, and the acceptance of Christ as our one and only

Saviour. If we wish to realise spiritual renewal, new and continuous emphasis must be laid on Sin and Salvation. Until our pulpits ring once again with this message there is nothing to be expected from the many efforts that are being made by modern philosophies or philosophers to solve the problem of religious apathy and the drift from the Churches. When the Churches become alive to the duty and responsibility of Evangelisation, making use of the Evangel and not substitutes for it, we shall see spiritual renewal, and the strongest bulwark against Atheism and Paganism; and at the same time the greatest driving force given to true national and social renewal.

The Sunday Question The advent of a new Parliament, and the tremendous national interests involved in its attitude to Sunday observance, should call all who value the Christian Sunday to renewed effort to maintain the day as one of peace and quiet, of rest and worship. Unfortunately the Churches are divided upon a subject of national importance, and, as we have before pointed out, this is one of the main hindrances to success in fighting the Sunday games and Sunday cinemas evil. Further, the Churches do not seem to have made any great move in the accommodation of Sunday evenings (to speak of only one part of the Day), to the alternatives which might be provided to the cinemas and other entertainments. All who know what Sunday as a day of rest and recreation in their highest meaning implies must ask themselves at this time what they can do to influence their Parliamentary representative in the matter of legislation which must come forward sooner or later. They will also contribute to the restoration of the day to national honour by their individual action in the matter of the use of the Day, and by prayer to God that our rulers may remember what has befallen nations in the past which have dishonoured the Sabbath by obliterating its Divine obligations. A useful booklet on this subject has just appeared ("The pros and cons of Sunday Entertainments," 3d.), by Rev. Alfred Thomas, and we commend it to those who wish to learn more about this subject and its bearing upon interdenominational effort. It is published by the author at St. Barnabas Vicarage, Newcastle-on-Tyne. Mr. Thomas closes with these words: "The truest patriotism is not that which passes under the name of glory, but that which regards religion as the strongest pillar in the State, and a due Sunday observance as the main support of religion, so largely the secret of England's greatness.

CRISIS AND THE BIBLE.

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these to-day.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

Robert E. Speer

World Mission Notes

Missions and the Week of Prayer

For eighty-five years Christendom has observed the first complete week of each new year as a Week of Prayer to God for blessing on the Church and the World through the redemption which is in Christ Jesus. The organisation of the Week of Prayer involves months of careful preparation. Its observance is little short of a miracle of grace. We refer to the subject under "World Mission Notes" because, while the inception of the Week of Prayer did not take place in the mission fields, its extension to the whole world was effected through an appeal from Ludniana, India. Those Ludhiana missionaries little thought, over eighty years ago, what their suggestion would lead to, and their successors to-day must find great satisfaction in exercising the same spirit of unity and co-operation knowing these facts. There is to-day no missionary land to which the Week of Prayer does not find entrance. If there is any such spot, we trust we may receive information, and rectify the omission. And the translations of the programme keeps pace with the progress of the observance. This year the Bishop of Tanganyika expressed a wish for the programme in Swahili. This has been translated and printed in London, and supplies are now on their way to Tanganyika, also to Kenya Colony, where this language is used, and where the Bishop of Mombasa and the Church of Scotland will for the first time be able to bring the Week of Prayer before the natives in their own tongue. In a deep and true sense the Week of Prayer is œcumenical, and we look forward to hearing of increased observance in the mission fields.

A Missionary Secretary's Advocacy

The Rev. W. W. Cash, Secretary of the Church Missionary Society, first came into touch with the Week of Prayer in Persia. Last year he broadcasted from the B.B.C. Studio at Savoy Hill an impressive Sunday evening message during the Week, that which is or should be the first objective of missions, the Saviour's invitation to all men, "Come unto Me." Mr. Cash has now issued (through the *C.M.S. Outlook*) an appeal to all interested in missions to make wider use of the privileges and responsibilities which the Week of Prayer offers. We cannot do better than quote his message in full, and we ask for it the unqualified response it deserves:

> In the past few years much has been said about Church union. The Lambeth Conference gave its blessing to the South India proposals and encouraged Persia to continue to explore the avenues towards unity. In these days of big schemes and great conferences we are apt to forget the things that have made union in the mission field a possibility. Missionaries of different societies have been faced with vast non-Christian populations, and with grave moral problems in building the Church, and they have been drawn together increasingly for common counsel and action. Among the means which have helped in this direction have been the formation of United Christian Councils and the observing of the first week of January each year as a Universal Week of Prayer.
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> This idea of beginning the New Year with a Week of Prayer originated with the World's Evangelical Alliance, which was founded in 1846. This Alliance, which is representative of evangelical forces, both of the Anglican and the Free Churches, has sent out annually to missionaries abroad prayer topics for united intercession. This programme has been translated into many languages, and it has helped to create a spirit of unity which transcends denominational barriers, for it has drawn churches and missions together in prayer. It has made for inter-racial fellowship also, for the prayer topics have been used by Chinese, Indians, Africans, Arabs, Persians, and others, who have joined with European missionaries in prayer.
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> My object in writing this is to call the attention of our friends both at home and abroad to the Week of Prayer next January. I regard it of supreme importance in these days, when so many divisive forces are at work, separating Christian from Christian, that we should back up any organisation which enables us to pray together. To our missionaries overseas I would say: Do all you can to back up the Universal Week of Prayer in your district. If no such week is observed, begin in January, 1932, by keeping the first complete week of the month as a special period of prayer. Invite the National Church to join you and make a point of asking people from whom you may differ ecclesiastically to come. Let the New Year begin for us all by a confession of our failures to unite, by a dedication to this task of unity among ourselves, that being drawn together in a new and dynamic unity, the world may believe in our Lord Whom we represent so faultily to-day.
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> To our friends as home I would use the same argument. The western nations, and in fact all nations, are increasingly uniting in a common outlook, thought, and life, and the Church will be

left behind with no voice for a needy modern world, unless we can get together in a unity which is spiritual and in an experience of God which transcends our differences. The Church ultimately must be one or perish.

Can we not use more fully than we have done hitherto this agency for united prayer? At many centres in England and Ireland there will be gatherings for prayer in the first week in January.

This is an opportunity for world fellowship, for in the same week many races will be using the same intercessions. If we are faithful to God in prayer, such a week might well be the precursor of real revival in our midst. It is one of the steps towards the unity of the Body of Christ for which He prayed.

Two Aspects of Christianity We have been much interested in reading an article under this heading by Dr. Kagawa in the *United Church Review*, the official organ of the United Church of Northern India. Dr. Kagawa is at pains to distinguish between what he terms the *mystical* in Christianity and the *practical* (the term *loving* is used). The use of the parable of the sheep and the goats (Matt. 25) to interpret the writer's meaning is scarcely warranted, as this parable is one expressly directed to the judgment of the *nations* as such and not to that of individuals, but there is much to arrest thought in Dr. Kagawa's conclusions. He thinks it is possible to lay too much stress upon the mystical aspect of the Body of Christ and that we do it when we forget to combine with it the practical aspect of service to and with others. We, who follow after the unity of the Spirit and recognise a Church or *the* Church of Christ wherever a group of true believers are found, may at times show such anxiety for the building that we overlook the purpose for which it is being erected. "And now abideth faith, hope, and love, these three; but the greatest of these is *love*." Dr. Kagawa thinks that Nestorian Christianity which came to China thirteen centuries ago, disappeared in favour of Buddhism, because the Nestorian Christians laid too much stress upon the mystical side of their faith and insufficient upon the practical: that the Russian Church, through its attitude towards those outside, has given rise to its own persecutors and to the present state of religion in that land; and that in the Marshall Islands to-day, after coming under Japanese control, when the Japanese Navy appealed to the Protestant Church of Japan to send out some Japanese missionaries, these, although at first welcomed by the islanders, were subsequently rejected in favour of Roman Catholics, because the latter stayed and lived there in a simple way and helped the poor," and he adds "the Navy is now inclined to give the whole field to the monks." We cannot follow Dr. Kagawa in all his conclusions, for we are unwilling to believe that even in Japan or its dependencies Protestantism or Protestant missionaries fail to exhibit that aspect of Christianity which finds expression in loving service and good works. Speaking again of the Marshall Islands, he comments "the difference is that the Protestant missionaries wanted to teach, but the monks came with the service principle, and never swerved from that ideal but were always doing good." We should like to have the views of others on Dr. Kagawa's conclusions. He sums up his article as follows: "If our religion is loving Christianity, then ethical mysticism, life and prayer and doctrine all become one, in one circle of valid experience. When we love people, we do not love them merely because they are poor, but because the image of God is in the heart of the poor as well as in the heart of other men. Through life we find our God. The Lord Himself dwells within the prisoner, the sick, the friendless. Here the mystical and ethical are blended into one. Both must be put in practice. And unless we bear the Cross of Jesus—true crucifixion—unless we bear it, the Cross of Christ will never endure eternally.'

China: "The Steep Ascent" It is good to turn from a rather depressing subject to the more positive and cheering Report of the China Inland Mission with its mountain atmosphere and its striking title "The Steep Ascent." When we think of the conditions which have prevailed in China for some years, and which continue, of the experiences, we may add the sufferings, of the missionaries, concerning which we at home know only the half, we are better able to visualise the steep ascent recorded in the words with which the Report opens "all the evidence available goes to show that during 1930 the road of Christian discipleship and of obedience to Christ's command was an uphill climb, a steep ascent." This statement finds corroboration in some annual reports from Mission centres. "We have never

before gone through such a period of testing. "The year as a whole was a peculiar one indeed—the worst I have experienced in China." "We have felt the increased opposition of the enemy these past twelve months; the work has never seen such a year." And yet who will deny that these experiences and the events in China are but a challenge to the C. I. M. to continue and even to augment its efforts to evangelise the Chinese people? As we read the pages of this Report we commend the unaltered policy of the China Inland Mission to rest content with sowing in China the good seed of the Kingdom, allowing it to grow, as it certainly is growing, until it ripens into harvest. The Apostle Paul spoke of being "in perils oft." We seem to be reading from the new acts of the Holy Spirit as we read in this Report of the perils which combine to make the ascent in China so steep —"The Civil War," "The Moslem Outbreak," "Famine," "The Communist Menace"—undoubtedly the most serious menace to the progress of the Gospel which has yet been met with in China. "Its propaganda falls upon ground already prepared by military oppression, exorbitant taxation, and grinding poverty. The misery of the people is such that they turn eager ears to any one who makes specious promises of peace and prosperity which the poor may enjoy at the expense of the rich." "During the year it is said that 150,000 people have been murdered, a million-and-a-half have fled from one province, Kiangsi, and over 100,000 houses have been burned." "Twenty-two of thirty-two Mission centres in this province were looted. . . . . our missionaries were compelled to evacuate their stations, until only seven were occupied."

Reaching the Summit In "The Fight for Everest" Sir Francis Younghusband pays a tribute to two members of that expedition—Mallory and Irvine—who died in the attempt to scale the highest mountain in the world. He says: "Mallory's spirit did indeed force his body to his death. But the manner of his and Irvine's death was such as to kindle the spirit in thousands of others. Their lives were not thrown uselessly away, for it is a fact, just as real as any scientific fact, that the story of their death has roused the spirit of men and women in every country." Some of the heroes whose deeds find mention in "The Steep Ascent" are still climbing, neither toil nor pain deters them. Some have died in the attempt. "Three were cruelly murdered, six died of typhus contracted through caring for famine sufferers, and all have left blanks which it will be difficult to fill." It is a relief to turn from the records of bloodshed, famine, Communism, etc., to that part of this arresting Report which tells "How New Heights were Gained." 4,916 baptisms are reported—hundreds more than the previous year. One of the most remarkable of these was the baptism on 22nd October, 1930 of Chiang Kai-shek, the President of the National Government, who should receive the earnest prayers of all God's people. We quote from the Report, "The President has declared himself a Christian at a time when not only his Communist opponents, but also large numbers of his own Party are antagonistic to Christianity. It needs no great imagination to picture how far-reaching the results may be for the whole Christian Church in China." A section of the Report devoted to "Revival" shows that God is at work in China. Is it possible that the world renewal for which many pray and wait may come through the disorders and troubles of the East? In China "a heart cry for a spiritual awakening comes from districts all over the land." May we not lift up our hearts and take courage from such a record? From another source we quote the words of one who has a profound knowledge of things in China—"I believe that never was a greater opportunity before the Church to win China for Christ."

Missions and the Crisis The liberality of God's people at home must be relied upon if the National crisis is not to issue in adverse effect upon the work of all the Missionary Societies. We believe the knowledge of this fact will be made the opportunity for very many to show their faith, and that nothing will be left undone by those who have the means to maintain and even increase their contributions to the work of God abroad. The call of the world to Christians at home is insistent, and as we look abroad and see the faithful service, even unto death, of the soldiers of the Cross, it is impossible to think of them as having to relinquish their posts or

to endure greater hardship and privation through withdrawal of home support. Our largest Missionary Society, the C.M.S. reports being affected in every part of its work by the prevailing financial crisis, especially through the fall in the value of the £, which of course means that many thousands of pounds must be added to the budget for the year to meet the fall of the exchange abroad. The crisis is a call to all to think out ways and means by which we may be able not only to maintain, but even to increase our gifts to Missionary Societies working in foreign parts. Perhaps the crisis will be a call to some as individuals to make use of talents which can find outlet in personal service, and we know that all who read these lines will do what they can to answer the call of these anxious times. May we quote an arresting paragraph from the current issue of the C.M.S. *Outlook*: "No one of us can judge for another in these matters. But if we will review our standards of living and expenditure in Our Lord's presence, determined to follow his will as He shall reveal it, light will come, and with it the power to contribute time and thought and personality, and money also, to the spread of His Kingdom here and overseas. In earlier days the following of Christ and the resolve to make Him known led many a man and woman to the stake. Have we any right to expect that for us the following shall be easy, costing comparatively little?"

Christian Missions to the Jews We fear there are many who still look upon the work of evangelisation among the Jews as a work of superfluous energy. Some even deny that it is possible to see any good in them. We have been interested in some remarks in the *Jewish Missionary Intelligence*, the organ of the Church Missions to the Jews, on crime in America in relation to the Jews, who are too often blamed but not always deservedly. Thus, investigations recently made by competent authorities in New York prove that crime amongst the Jews has been reduced to a remarkable degree. While the immense Jewish population of New York City is 27%, less than 8% of the inhabitants of the five great State prisons in America are Jewish; while in the House of Refuge, one of the best known reformatories, the number of Jewish boys has been reduced during the last seventeen years from 58% to 33%. In the famous prison of Sing Sing, out of a total population taken recently of 2,304, 218 or only 10% were Jews. We have no statistics concerning the situation at home, but is there any City in the world where the Jews are more law-abiding than in the great City of London? Everything points to the need and opportunity for the work of Missions to the Jews. The Mildmay Mission is able to report new affinities with Christianity manifest in its work in the East-end as in centres on the Continent of Europe. For instance its agent Mr. J. Isakoff at Sofia, Bulgaria, speaks of being received gladly by even small tradesmen. Unused even to a comforting word from their Rabbi's they respond gratefully to the Christian approach, and listen eagerly as the claims of Jesus Christ are put before them, as individuals and in groups, and they love to be regarded as friends of the Missionary. Even the young Jews, Mr. Isakoff reports, are showing interest, and modern methods of approach suited to their proclivities are resulting in requests to learn Christian hymns, and to sing them. If the Jews do not see in Christianity a likeness to the Christ it presents to them how can they be led to change their faith? Some put Missions to Jews last, they should, on many grounds, come first. "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

In Remembrance of Livingstone Sixty years ago, on November 10th, 1871, H. M. Stanley met David Livingstone at the village of Ujiji on the shores of Lake Tanganyika in the heart of Africa, and greeted the explorer with the words, "Dr. Livingstone, I presume." The news of Livingstone's discovery thrilled the world. Writing to *The Times*, the Rev. A. M. Chirgwin, one of the Secretaries of the London Missionary Society, relates how he recently stood with bared head on the spot where that famous meeting took place. Ujiji to-day is a large African town with a population of 15,000, and concerning it and its appeal to Missionary interest in remembrance of Dr. Livingstone, Mr. Chirgwin says:—

Unlike most native villages in Africa, it is not a higgledy-piggledy, pinless place, but it has a definite formation, with long straight streets, shady

with great mango trees and coconut palms. The houses also are not the usual round native huts; they are rectangular, and are fitted with heavy doors and barred windows. Every second man I met was a Moslem, and many were Arabs, who looked so fierce that I felt if I pointed my camera at them they would run me through. They were, I suppose, the sons and Grandsons, of the men who stole Livingstone's medicines and destroyed his letters. Half the men of the place wear the usual scanty loin-cloth of the African native; the other half wear the long flowing Kanzu, or white shirt, and the little white fez of the Arab. Ujiji is half Moslem, half pagan still.

At the end of a long, long street shady with great banyan trees I came upon the memorial which the Tanganyika Government erected a few years ago. It is an obelisk some 14 ft. or 15 ft. high, and marks the site of the mango tree under which Livingstone used to sit. On the pediment of the obelisk there is a bronze plate bearing the words:—

Under the Mango tree
which stood here
Henry M. Stanley met
David Livingstone,
10 November, 1871.

Trees do not live long in Central Africa, and Livingstone's mango began to show signs of decay some years before the Government put up the memorial, but the Provincial Commissioner had saplings taken before it was too late and had four of them planted a few yards from the monument itself, where they are now growing strongly, protected by palisades of poles.

Before 1920 the only thing that marked the spot was a block of concrete about 2 ft. square, bearing on its upper surface the simple inscription —

LIVINGSTONE
STANLEY
1871

This block still exists and marks, as the old men say, the place where Livingstone stood when he grasped Stanley's outstretched hand. I was shown the place where the lonely, fever-racked man used to walk up and down with bent head and hands behind his back. While on the lakeside, a couple of hundred yards away, I saw the old slave dhows lying useless and rotting on the beach.

There are probably only two men now living who witnessed the celebrated meeting; one is the headman of a village near Ujiji, and the other is spending his remaining days near Abercorn, in Northern Rhodesia.

Religious Liberty in Portuguese Africa A correspondent appeals to the World's Evangelical Alliance for its interest to obtain recognition and a greater measure of religious liberty in Portuguese East Africa. The Portuguese Government some years ago issued a Decree regulating Missionary work in its African territory—in which, we may say, provision is made for the support of Roman Catholic Missions and animosity is shown to Protestant Missions. It is true that tolerance is granted to them, but that measure of freedom has proved by experience to be on paper. There can be no ground for supposing that Protestant Missions are centres of intrigue, or that their home representatives have been or are layers of false accusations against the Portuguese Government. We are thankful if there is any evidence of a change of attitude to Protestant Missions on the part of the Portuguese authorities in Africa; if there is it is only slight, and the situation calls for the attention it is receiving. All the Protestant Missionaries ask for is freedom to carry on their work in the same way that freedom is granted to Roman Catholics in British territory.

A Call to Learn The Home Secretary of the Baptist Missionary Society occupies a page in the *Missionary Herald* with a call to learners, that is for those who will set themselves to know as much as they can concerning the work of the Society, so that prayer may be informed and intelligent. The example of William Carey is quoted, who though a cobbler, always had before him in his work a map and a globe. Mr. Grey Griffith thinks that many are in the serious peril of being satisfied in the general way and not laying hold of the large inheritance that is ours of knowing in particular what are the difficulties, the advantages, the oppositions, the disappointments, and the permanent achievements of the Gospel in lands beyond the seas. While this applies to magazines, which are not always read, as they should be, it has wider application. How many of us in our reading include Missionary volumes, and they are numerous to-day, which describe the conquests of Missions in changed customs and lives, sacrificial service, and heroism, unrewarded in this world but meriting the crown of gold in the next? Those who may desire to commence such reading might begin with Carson Graham's recent book "Under Seven Congo Kings." If they do so they will find much to interest them concerning the work of the B. M. S., by whom the evangelisation of the Congo has been so splendidly furthered. We should like to know that a talk by some literary friend of Missions has been arranged

over the wireless. Why not write to the B.B.C.?

Revival in South America While we at home are looking and praying towards spiritual renewal those eager for the evangelisation of South America are noting with gladness signs of revival and renewed life in that Continent. One of the missionaries of the Evangelical Union of South America writes: "It seems as though it only needs a breath from God to quicken and bring to life many who have been stirred by the preaching of the Gospel. Great changes are taking place in South America and the supreme need is for the Gospel, and for those who can Preach it, with sanctified lives behind their message. Intelligent people everywhere are breaking away from the Church of Rome, but few of these come to the Evangelical Churches, and much prejudice has yet to be broken down, so strongly has the reversion from superstition and idolatory, combined with intolerance, fastened itself upon the minds of the thoughtful. Recently the workers of the E.U.S.A. in Peru have been greatly cheered by a visit from one upon whom the power of the Holy Spirit has come, and whose messages are attracting all classes of people. God has His own means of fulfilling His purposes, and as we read the accounts from various parts of Peru of the special evangelistic visits referred to it seems like a new chapter in the acts of the Holy Spirit. The need is very great in South America, and we rejoice with home representatives of the E.U.S.A. as well as with those in the field that such an incentive to the evangelisation of South America has been realised."

Laymen and Missions Signed by a number of representative laymen, an appeal has been circulated by the Laymen's Missionary Movement expressing concern "lest there should be failure to realise the grave challenge inherent in the changed and changing mental outlook of vast numbers of our fellow men to the validity of the spiritual element in life." Stress is laid upon the "extreme seriousness" of the religious situation, both in Christian and non-Christian lands, and laymen are invited to consider their relationship to the crisis and the new age. The appeal urges that "the religious crisis has arisen from the materialistic philosophy of life so prevalent to-day. Secular pre-occupation tend to fill men's whole horizon, leaving little or no room for spiritual interests." On the other hand, various facts combine to present "a supreme opportunity . . . for Missionary effort at home and abroad," and the call is to the laymen in all the churches "to a new personal consecration . . . to new effort, to a fuller self-giving in prayer, in thought, in gifts, in service."

Church of Scotland Missions The new Report of the Foreign Missionary Committee of the Church of Scotland provides uplifting statistics of progress in the foreign field. There is not a single part of this field which does not present open doors, the only impediment to a forward movement being the lack of workers or money. The situation should be a loud call to the Scottish Churches to increase interest in the work of their Missions abroad, and the report referred to should become an incentive if its details are read. For instance, writing from Miller, S. Africa, Rev. John H. Soga is able to report that a young male convert, "whom we call Jim," has been so affected by the forgiveness and love of Christ to him, "as a sinner with a bad record," that he has commenced services among the surrounding heathen, and there have already been over twenty conversions. This is arresting. From Gooldville, in the Transvaal, our friend and fellow-worker, Rev. D. A. M'Donald, reports new medical work among a tribe of Venda people, of whom there are some 150,000, a first patient being a notable Venda lady of royal blood, who has since become much interested in the missionary activities at this station. We are glad to know that these Venda people will have the topics for the Universal Week of Prayer in their own tongue for the first time next January. We note in the Report from Portuguese East Africa that "Evangelistic work, preaching and teaching may now be carried on under certain conditions with a reasonable amount of freedom, and literature in the native language, other than school books, is now permitted."

Books Worth Reading

EVERY MAN'S BIBLE. An anthology chosen with an introduction by W. R. Inge, Dean of St. Paul's. (Longmans. 7s. 6d.)

The introduction and notes in this Anthology accept the general results of the scholarship of to-day, though in many matters there would be no unanimous agreement with the Dean's views.

Anyone wishing to know in a short and concise form these conclusions will find themselves able to learn them from the introduction and the notes without studying many books.

The selections from the Bible are grouped under many heads in the four Parts into which the Book is divided. What the Bible says about God as Creator, Judge, Father, Protector, the unchanging One, Light, Love, Spirit will be found in part I. The life of Christ and the parables of Christ occupy part II. Twelve Christian graces, and the Christian character are the subject of part III., while part IV. deals with christian experience, childhood, old age, death, repentance and pardon and other matters. Each subject in each part has a short introduction. Each passage is numbered and its place in Scripture is found in the Notes at the end of each subject.

The book supplies a valuable opportunity to study great Bible subjects by bringing together passages culled from different parts of the Bible bearing on them, and should afford much help to meditation.

The Dean's attitude to the Bible may be gathered from a few sentences which might easily be multiplied. "The object of the Anthology is to help those who wish to use the Bible as their chief devotional Book." "In our devotional reading we put our critical faculty to sleep. At such times we desire to 'hearken what the Lord God will say concerning us,' We are on holy ground, and we cannot read the Bible 'like any other book.' We read it because it is not like any other book." "The same Holy Spirit who inspired the pages which we are reading is ready to help us to understand and profit by them." We differ from the Dean's critical conclusions and at the same time welcome this effort to recall people to Bible reading for its "stabilizing influence upon the religious life of our country" and for personal communion with God.

THE SURRENDER OF AN EMPIRE. By Nesta H. Webster. (Boswell Printing and Publishing Co. 1s. net.)

This is a remarkable book. It should be read by all Christian people. At the present time our churches are being made the catspaw of numerous influences and organisations directed to the weakening of the stability of the British Empire by unworthy ideals and policies. It is a mistake to suppose that Christians must or should stand apart from politics. Party politics, yes; but, as one speaker pointed out in his address on the Day of Prayer for the Nation, "Religion and politics are not things in watertight compartments. You cannot read your Bible without realising that they are intimately and inextricably intertwined." To think that it is desirable or possible for Christian men or women who love their country to dissociate themselves from righteous policies of defence is to misread the Holy Scriptures, and there is nothing inconsistent with the mind and law of Christ which lays patriotism upon His followers as a duty as well as an ideal. The only qualification is to be found in the words of the late Edith Cavell: "Patriotism is not enough; there must be no malice in my heart." Unworkable political policies have been on their trial in Britain; the country has given its verdict, and we who have prayed and left the issue with God must believe that He has come to our Kingdom for such a time as this. Great Britain represents an Empire upon which, in character as well as resources, others depend. It embraces four hundred millions of people, it has been and is still the greatest force for righteousness upon the face of the earth, and for this reason alone it is not surprising that it should be attacked, from without and within, not necessarily by force of arms, but by weapons as deadly, by vacillation, unworthy policies, and forces of disruption directed to vital interests and questions, including Communism, Bolshevism, and Socialism. Mrs. Webster

endeavours to show how from the commencement of the Great War onwards "our worst foes have been those of our own household." It is a remarkable marshalling of facts, an indictment of weak policy and government in National and Imperial affairs which "have weakened our resistance to the two most formidable enemies — Socialism and Communism—our country has ever had to face." Happily we are writing this brief review of an arresting volume at a time when we have a strong National Government, which, it is to be hoped, will make the safety and welfare of the Empire its main concern.

Some Books also received :—

DONE AND DARED IN OLD FRANCE. By DEBORAH ALCOCK. (Thynne. 2s. 6d.)

HANNAH MORE'S "BIBLE RHYMES." (Thynne. 3s.)

RENT HEAVENS. By R. B. JONES. (Stanley Martin. 1s.)

THE TRUTH OF CHRISTIANITY. By LT.-COL. TURTON. (Wells, Gardner, Darton & Co. 2s.)

FULFIL THY MINISTRY. By Rev. F. C. BOURNE. (Skeffington. 3s. 6d.)

Deborah Alcock's famous story comes out in its fifth reprint at a time when it will make a suitable and acceptable Christmas gift for young people. It is admirably illustrated.

Hannah More's "Bible Rhymes and Sacred Dramas." A choice reprint of the lesser-known writings of that lovable lady whom Dr. Johnson described as "the most powerful versificatrix in the English language!"

In the "Rent Heavens," Mr. Jones tells the thrilling story of the Welsh Revival of 1904. This book is bound to do good wherever it is read.

Lt.-Col. Turton's "Truth of Christianity," now in its eleventh edition, is one of the most useful books of popular apologetics on the market. It has been revised, and in parts brought up-to-date, and will long continue to serve as a handbook in cheap form for all who are engaged in any form of evidential activity. The full index adds to its value as a work of reference.

In "Fulfil Thy Ministry" the Rev. F. Clarke Bourne, L.Th., Rector of Little Thurrock, has written a book that can be warmly commended. It is an appeal to all Christian ministers and congregations. As the Bishop of Chelmsford writes in his Foreword, "It is a call to that more aggressive Evangelistic work which is one of the greatest needs of the Church to-day." It is full of earnest pleading and of sound and helpful advice on the subject of "Every Minister his own Missioner." A most practical and useful volume.

World's Evangelical Alliance (British Organisation)

Founded 1846. Incorporated 1912.

BRANCHES of the World's Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world.

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JAN. - FEB., 1931

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The World's Evangelical Alliance

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Report of Kingsway Hall Meeting

"Come Unto Me": A New Year Appeal

By Rev. W. W. CASE, B.A.D., O.B.E.

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REFERENCE NOTES WORLD MISSION NOTES

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endeavours to show how from the commencement of the Great War onwards, "our worst foes have been those of our own household." It is a remarkable marshalling of facts, an indictment of weak policy and government in National and Imperial affairs which "have weakened our resistance to the two most formidable enemies — Socialism and Communism—our country has ever had to face." Happily we are writing this brief review of an arresting volume at a time when we have a strong National Government, which, it is to be hoped, will make the safety and welfare of the Empire its main concern.

Some Books also received :—

DONE AND DARED IN OLD FRANCE. By DEBORAH ALCOCK. (Thynne. 2s. 6d.)

HANNAH MORE'S "BIBLE RHYMES." (Thynne. 5s.)

RENT HEAVENS. By R. B. JONES. (Stanley Martin. 1s.)

THE TRUTH OF CHRISTIANITY. By LT.-COL. TURTON. (Wells, Gardner, Darton & Co. 2s.)

FULFIL THY MINISTRY. By Rev. F. C. BOURNE. (Skeffington. 3s. 6d.)

Deborah Alcock's famous story comes out in its fifth reprint at a time when it will make a suitable and acceptable Christmas gift for young people. It is admirably illustrated.

Hannah More's "Bible Rhymes and Sacred Dramas." A choice reprint of the lesser-known writings of that lovable lady whom Dr. Johnson described as "the most powerful versificatrix in the English language!"

In the "Rent Heavens," Mr. Jones tells the thrilling story of the Welsh Revival of 1904. This book is bound to do good wherever it is read.

Lt.-Col. Turton's "Truth of Christianity," now in its eleventh edition, is one of the most useful books of popular apologetics on the market. It has been revised, and in parts brought up-to-date, and will long continue to serve as a handbook in cheap form for all who are engaged in any form of evidential activity. The full index adds to its value as a work of reference.

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MARCH-APRIL, 1931

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INTER-COMMUNION WITH THE EASTERN CHURCHES By BISHOP KNOX See pages 38-41

MAY-JUNE, 1931

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JULY-AUGUST, 1931

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The World's Evangelical Alliance
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¶ The World's Evangelical Alliance leads the way in many enterprises calling for Christian reunion and co-operation. Throughout the Great War, 1914-18, it was responsible for the Queen's Hall and Mansion House Meetings for Intercession. It furthers the cause of Sunday Protection. With the official co-operation of the Church of England and the Free Churches it organised the British Empire Exhibition United Evangelistic Campaign, to manifest Christian Unity, and to preach the Gospel to the crowds who thronged the Exhibition. Many thousands of people, of 40 nationalities, made daily use of its Bungalow and Rest-room.

¶ Its present "Call to Action" on the subject of the menace of Roman Catholic Propaganda in Great Britain is arousing attention in all parts of the Empire.

¶ Those willing to become Members or Annual Subscribers—Ladies as well as Gentlemen—are invited to write for the Annual Report to HENRY MARTYN GOOCH, Esq., M.B.E., General Secretary, World's Evangelical Alliance (British Organisation), 19, Russell Square, London, W.C. 1.

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A DAY OF PRAYER FOR THE NATION

See pp. 169-170 and p. 2 of Cover

SEPT.-OCT., 1931

6D.

EVANGELICAL CHRISTENDOM

THE WORLD'S EVANGELICAL ALLIANCE

Semper in Christo.

The World's Evangelical Alliance

(British Organization)

Founded in 1846. Incorporated 1912

It exists to provide Christians of both British and Foreign Nationality in various lands, and to manifest to others, by living and corporate witness, the Alliance of Christ. As a result of this union the Alliance is seeking to promote Christian Unity; the maintenance of religious liberty; the Bible as the inspiration of Conversation and Unity; the maintenance of religious liberty; the Bible as the inspiration of Christian life; the maintenance of political Purity; the maintenance of Evangelical Christianity; the maintenance of political Purity; the maintenance of Evangelical Truth and Love; and various subscriptions of Home and Foreign Missionaries, &c., &c.

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UNIVERSAL WEEK OF PRAYER - 1932

SUNDAY, JANUARY 3rd, to SUNDAY, JANUARY 10th

NOV.-DEC., 1931

See page 3 of Cover

EVANGELICAL CHRISTENDOM

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Universal Week of Prayer, 1932

Sunday, January 3rd, to Sunday, January 10th

LOCAL ARRANGEMENTS

HOW TO HELP

The following suggestions concerning local arrangements for the observance of the Universal Week of Prayer might be acceptable when re-called at Headquarters. If followed the suggestions will lead to successful and inspiring meetings throughout the Week.—

1. The Universal Week of Prayer is generally observed throughout the first complete week (commencing with Sunday) of each new Year. This arrangement is universal.

2. Concerning local arrangements only. Do not leave them until the end of December (when there is great pressure of Headquarters work). Enlist the interest and co-operation of all possible local Clergy, Ministers, and other Christian leaders.

3. Secure a convenient local Hall where Christians can meet as "all one in Christ Jesus" for this season of united Prayer and Intercession. In some places local Church Unity enables the meetings to be arranged in the Churches.

4. Order sufficient copies of the Issue of Invitation and the daily topics for Prayer (see page 14 in left block for local announcements of the meetings) to enable their distribution in local Churches on the Sunday preceding the week-day meetings (Sunday, January 3rd, 1932). They are supplied under cost price for this purpose. This plan enables those attending the daily meetings to come prepared beforehand to share in the extempore prayers. Others, unable to attend the meetings, having the daily topics for Prayer, will be enabled to use them at home (the topics are suitable for use at daily Family Worship).

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